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THE
AGAMEMNON OF AESCHYLUS.

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THE
AGAMEMNON OF AESCHYLUS.

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With brief English Notes

JUN 27 1924
BY

UNIVERSITY OF MICHIGAN
F. A. PALEY, M.A., M.D.,

CLASSICAL EXAMINER TO THE UNIVERSITY OF LONDON.



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INTRODUCTION.

PROFESSOR KENNEDY well sums up the drift and purpose of the three great tragedies that form the trilogy of the *Orestea*, by calling them "three acts, as it were, of one plot." The *Agamemnon*, he says¹, is 'the Crime,' the *Choephoroe* is 'the Vengeance,' and the third, the *Eumenides*, is 'the Avenger's Trial.' In all there is a moral purpose which is developed not only very finely, from a poetic point of view, but very powerfully as the theological and philosophical teaching of an earnest, reverent, and religious mind. A fatalist by birth and education, a predestinarian by conviction, and a pessimist by the workings of a naturally gloomy mind, he traces a whole chain of family evils to ancestral crime. Originating in a delusion or moral infatuation, ἀντη, the subsequent crimes and woes are with him the necessary effects of a cause. The murder of Agamemnon by the hand of his wife, and that of Clytemnestra by the hand of her son, are but the results of atrocities long before committed by Pelops and Atreus; for sin ever produces a brood 'like unto itself' (v. 735).

As in all works of the highest art it will be found that our admiration increases with further study, so it is especially true of the *Agamemnon* to say, that the more carefully its plot and composition are studied, and the more pains are taken to master its many difficulties, the more it will seem to develop new beauties and new points of interest in the characters of the principal actors. To understand the play rightly and thoroughly is, without doubt, a high intellectual effort and exercise. The pride of Agamemnon, the unrelenting vindictiveness of Clytem-

¹ Introduction, p. 1, ed. 1878.

nestra, and the undeserved misery of the captive Cassandra, are all worked out with singular skill, power, and consistency, subordinate to the general and main doctrine of the play, that Crime will have its Punishment, and contempt of divine laws will be followed by a certain and inevitable Nemesis. It is a grand moral lesson, in which, although Fate and Destiny (*ἀνάγκη*) are prominent ideas, Divine Justice is never lost sight of. The ethical bearing of the play therefore was altogether on the side of natural religion.

The following is a brief outline of the succession of events. (1) A watchman on the palace roof sees the beacon-light announcing the capture of Troy, and at once gives information to the expectant queen, who busies herself with preparations for a general rejoicing. (2) The chorus describes, not without forebodings of evil, the causes of the expedition, the omens seen on the way, the sacrifice of Iphigenia. (3) Clytemnestra narrates to the chorus the stations of the beacon-lights, and expatiates on the relative positions of the captured and the conquerors. (4) A choral ode follows on the treachery of Paris, the grief of the injured Menelaus, the sufferings and secret murmurs of the people who are compelled to engage in a war for his selfish ends. (5) A herald arrives, bringing a detailed account of the events of the capture, followed by a narrative of disasters from a storm in the return. Between the two speeches, the queen makes a hypocritical protestation, half suspected by the chorus, of her love for her lord. (6) Another choral ode on Paris and the fascinations of Helen, with reflexions on one crime begetting another. (7) Agamemnon enters in a car with Cassandra, and boasts of his success, and the vengeance that has at last overtaken Troy. Clytemnestra addresses him with apparent affection, and a contest between them ensues about his walking on costly carpets into the palace. (8) The chorus more plainly than before bodes evil, though present appearances seem favourable. (9) Cassandra utters wild words, not understood by the chorus, and more and more plainly foretells her own and the king's fate. (10) The

groans of Agamemnon being killed are heard within the palace. The chorus hesitate as to what course they should pursue, when Clytemnestra comes forth and avows the deed. (11) Recriminations ensue with the chorus, who threaten vengeance. (12) Aegisthus asserts that the deed was a just one, and that his own wrongs as well as Clytemnestra's have been avenged. The play concludes with an assertion of his power and his determination to put down opposition by force.

It has never been sufficiently observed, though it is a fact of much importance and interest, that Aeschylus nowhere shows any knowledge of the *Iliad* and the *Odyssey* in this trilogy. He followed epics which contained in full the account of the sacrifice of Iphigenia, the early family feuds of the house of Atreus, and the rape of Helen; as well as others which described the return of the Greeks, the storm off the Grecian coast, and the murder of Agamemnon. These latter events are alluded to in the *Odyssey*, indeed, as the detention of the fleet is slightly alluded to in the second Book of the *Iliad*; but the poet did not take his accounts from these sources. He followed poems which in his time appear to have had both more popularity and more authority, the *Cypria* (Κύπρια ἔπη) and the *Nóστοι*.

The following extracts from Proclus' epitome of the *Cypria* (p. 234, ed. Westphal) will make this perfectly clear to the reader.

“Paris, at the suggestion of Aphrodite, builds a fleet, and Helenus (his inspired brother) utters predictions about the coming marriage¹. Cassandra foreshows the troubles that will follow. Paris is entertained hospitably at Sparta, in the palace of Menelaus². He offers Helen presents at the entertainment. Menelaus goes off to Crete, charging Helen to entertain her guests. During his absence the lovers meet, and sail off after putting most of her property on board³. He arrives at Troy and there solemnises the marriage⁴. The leaders of the Grecian fleet are summoned

¹ δόμων προφῆται, *Ag.* 399. Horace followed the same or a very similar relation in *Od.* i. 15.

² *Ag.* 392.

³ *Ag.* 718.

⁴ *Ag.* 687.

from the states, and meet at Aulis. Here a sacrifice is offered, accompanied by a prodigy of a snake and a nest of sparrows¹. Calchas the seer prophesies what will happen from the omen. On the return of the fleet from Mysia, a storm overtakes it, and the ships are dispersed. They meet a second time at Aulis, where Agamemnon offends Artemis by boasting of the death of a stag in hunting. The goddess detains the fleet, and Calchas commands the sacrifice of Iphigenia, who is brought to Aulis by her mother under pretence of marrying Achilles²."

From the *Νόστοι* the poet took the account of the second storm, and the murder of Agamemnon by Clytemnestra and Aegisthus. From the *Ἰλίου Πέρις* he borrowed the allusion to the wooden horse and the sacrilege committed by Ajax in carrying off Cassandra and the Palladium from the temple of Athena³.

The scene of the play is laid at Argos, which, somewhat strangely, the tragics identify with Mycenae. That town had in fact been dismantled by the Argives ten years before the acting of this play in 458 B.C. The Chorus consists of twelve elders, who in the absence of the king are Regents, and have the care of the city delegated to them as a Council of State, for which reason they call themselves *γαλας μονόφρουρον ἔρκος* in v. 248, and they are addressed by the queen as *πρέσβος Ἀργείων* in v. 829.

¹ *Iliad* ii. 311. From this passage the word *στρουθῶν* was imported into the play (v. 143), necessarily in later times, because it is against the metre.

² The subject of the *Iphigenia at Aulis* of Euripides

³ Proclus, pp. 239, 240. *Agam.* 332, 798.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΦΤΛΑΞ.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.

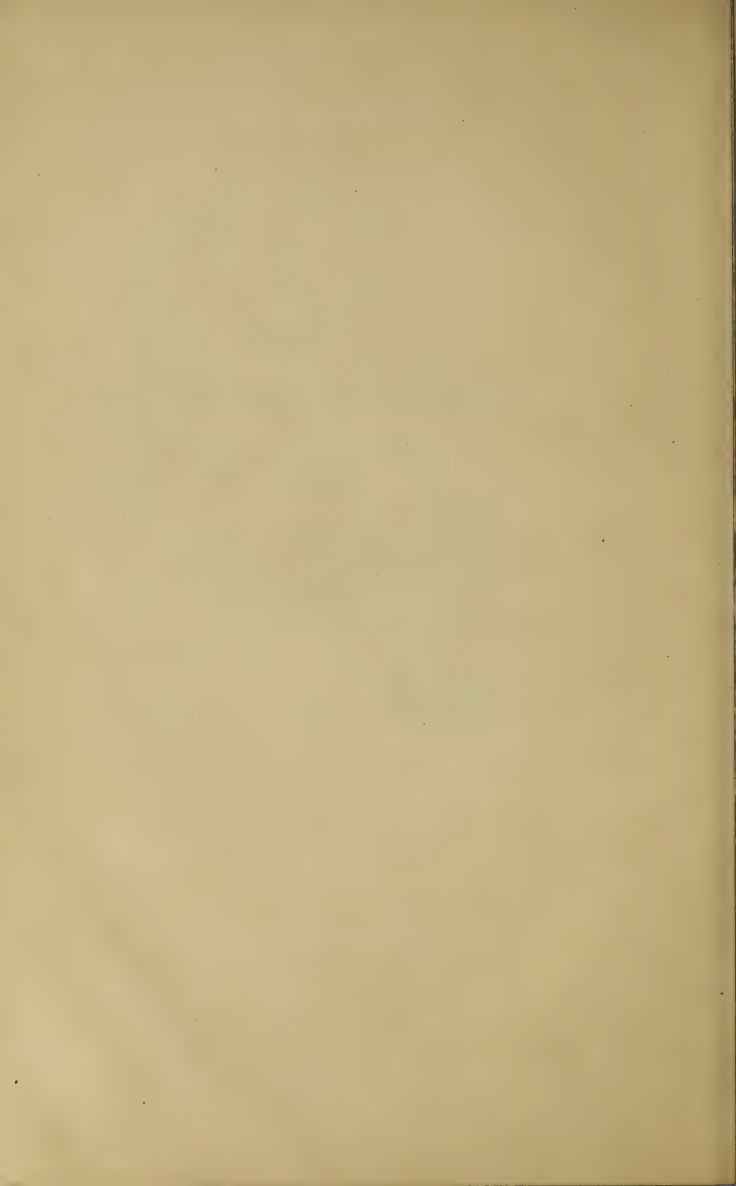
• ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ΤΑΛΘΥΒΙΟΣ ΚΗΡΤΞ.

• ΑΓΑΜΕΜΝΩΝ.

• ΚΑΣΣΑΝΔΡΑ.

• ΑΙΓΙΣΘΟΣ.



ΑΓΑΜΕΜΝΩΝ.

ΦΥΛΑΞ.

Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων
φρουρᾶς ἐτείας μῆκος, ἣν κοιμώμενος
στέγαις Ἀτρειδῶν ἄγκαθεν, κυνὸς δίκην,
ἄστρον κάτοιδα νυκτέρων ὁμήγυριν, *throng*
καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς 5
λαμπροὺς δυνάστας ἐμπρέποντας αἰθέρι
[ἀστέρας, ὅταν φθίνωσιν, ἀντολὰς τε τῶν]. *risings*

καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,
αὐγὴν πυρὸς, φέρουσαν ἐκ Τροίας φάτιν
ἀλώσιμόν τε βάξιν· ὧδε γὰρ κρατεῖ 10
γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.

εὖτ' ἂν δὲ νυκτίπλαγκτον ἐνδρόσόν τ' ἔχω *dearly*

εὐνὴν ὀνείροις οὐκ ἐπισκοπούμενην *unvisited*
ἐμήν· φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ, *stands by*

τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ· 15

ὅταν δ' αἰεῖδεν ἢ μινύρεσθαι δοκῶ,

ὕπνου τόδ' ἀντίμολπον ἐντέμνων ἄκος,

κλαίω τότ' οἶκον τοῦδε συμφορὰν στένων,

οὐχ ὥς τὰ πρόσθ' ἄριστα διαπονουμένον. *managed*

νῦν δ' εὐτυχὴς γένοιτ' ἀπαλλαγὴ πόνων, 20

εὐαγγέλου φανέντος ὀρφναίου πυρὸς.

ὦ χαῖρε λαμπτήρ νυκτὸς, ἡμερήσιον

φάος πιφαύσκων καὶ χορῶν κατάστασιν

πολλῶν ἐν Ἀργεὶ τῇσδε συμφορᾶς χάριν.

ιοῦ, ioῦ. 25

Ἀγαμέμνωνος γυναικὶ σημαίνω τορῶς,

εὐνῆς ἐπαντείλασαν ὡς τάχος δόμοις

ὀλολυγμὸν εὐφημοῦντα τῇδε λαμπάδι

ἐπορθιάζειν, εἶπερ Ἰλίου πόλις

rising

show

beaten

ἐάλωκεν, ὥς ὁ φρυκτὸς ἀγγέλλων πρέπει· 30
 αὐτὸς τ' ἔγωγε φροῖμιον χορεύσομαι·
 τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,
 τρὶς ἕξ βαλούσης τῆσδέ μοι φρυκτωρίας.
 γένοιτο δ' οὖν μολόντος εὐφιλῇ χέρα 35
 ἄνακτος οἴκων τῇδε βαστάσαι χερί—
 τὰ δ' ἄλλα σιγῶ· βούς ἐπὶ γλώσση μέγας
 βέβηκεν· οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι,
 σαφέστατ' ἂν λέξειεν· ὥς ἐκὼν ἐγὼ
 μαθοῦσιν αὐδῶ, κοῦ μαθοῦσι λήθομαι.

ΧΟΡΟΣ.

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου 40
 μέγας ἀντίδικος, *opponent*
 Μενέλαος ἀναξ ἡδ' Ἀγαμέμνων,
 διθρόνου Διόθεν καὶ δισκῆπτρου
 τιμῆς ὀχυρὸν ζεύγος Ἀτρεϊδᾶν,
 στόλον Ἀργείων χιλιοναύταν 45
 τῆσδ' ἀπὸ χώρας

ἦραν στρατιῶτιν ἄρωγαν, *helping*
 μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη,
 τρόπον αἰγυπίων, οἳ τ' ἐκπατίοις *excercise*
 ἄλγεσι παίδων ὑπατοὶ λεχέων *high labour* 50
 στροφοδινοῦνται, *wheel eddying round*
 πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι, *rowing*
 δεμνιοτήρῃ

πόνον ὀρταλίχων ὀλέσαντες. *? birds*
 ὑπατος δ' αἶων ἢ τις Ἀπόλλων 55
 ἢ Πᾶν ἢ Ζεὺς οἰωνόθροον *of the birds any*
 γόον ὀξυβόαν τῶνδε μετοίκων,
 ὑστερόποινον *late avenging*

πέμπει παραβᾶσιν Ἐρινύν.
 οὕτω δ' Ἀτρέως παῖδας ὁ κρείστων 60
 ἐπ' Ἀλεξάνδρῳ πέμπει Ξένιος
 Ζεὺς, πολυάνορος ἀμφὶ γυναικὸς
 πολλὰ παλαισμάτα καὶ γυιοβαρῇ

struggles

heavy to the limbs.

γόνατος κονίαισιν ἐρειδομένου
διακναιομένης τ' ἐν προτελείοις

65

κάμακος θήσων Δαναοῖσιν
Τρωσί θ' ὁμοίως. ἔστι δ' ὅπη νῦν
ἔστι τελεῖται δ' ἐς τὸ πεπρωμένον·
οὔθ' ὑποκλαίων οὔθ' ὑπολείβων
[οὔτε δακρύνων] ἀπύρων ἱερῶν

70

ὀργὰς ἀτενεῖς παραθέλξει.
ἡμεῖς δ' ἀτίται σαρκὶ παλαιᾷ
τῆς τότ' ἀρωγῆς ὑπολειφθέντες
μῖμνομεν, ἰσχὺν

ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις.
ὁ τε γὰρ νεαρὸς μυελὸς στέρνων
ἐντὸς ἀνάσσω

75

ἰσόπρεσβυς, Ἄρης δ' οὐκ ἐνὶ χώρᾳ,
ὁ θ' ὑπέργῃρως, φυλλάδος ἥδη
κατακαρφομένης, τρίποδας μὲν ὁδοῦς
στείχει, παιδὸς δ' οὐδὲν ἀρείων
ὄναρ ἡμερόφαντον ἀλαίνει.

80

σὺ δὲ, Τυνδάρεω
θύγατερ, βασιλεια Κλυταιμνήστρα,
τί χρέος; τί νέον; τί δ' ἐπαισθομένη,
τίνος ἀγγελίας

85

πενθοῖ περίπεμπτα θυοσκινεῖς;
πάντων δὲ θεῶν τῶν ἀστυνόμων,
ὑπάτων, χθονίων,

τῶν τ' οὐρανίων τῶν τ' ἀγοραίων,
βωμοὶ δώροισι φλέγονται·

90

ἄλλη δ' ἄλλοθεν οὐρανομήκης
λαμπὰς ἀνίσχει,

φαρμασσομένη χρίματος ἄγνouth
μαλακαῖς ἀδόλοισι παρηγορίαῖς,
πελάνω μυχόθεν βασιλείων.

95

τούτων λέξασ' ὅ τι καὶ δυνατόν
καὶ θέμις αἰνεῖν,
παιῶν τε γενοῦ τῆσδε μερίμνης,

ἥ νῦν τοτὲ μὲν κακόφρων τέλεθει,
 τοτὲ δ' ἐκ θυσιῶν ἀγανά φαίνουσ'
 ἐλπίς ἀμύνει φροντίδ' ἄπληστον,
 τὴν θυμοβόρον φρένα λύπην.

100

κύριός εἰμι θροεῖν, ὄδιον κράτος αἴσιον ἀνδρῶν *στρ.*
 ἐκτελέων (ἔτι γὰρ θεόθεν καταπνέει *fulfills*)
 πειθὼ μολπᾶν

105

ἀλκᾷ ξύμφυτος αἰῶν),
 ὅπως Ἀχαιῶν δῖθρονον κράτος, Ἑλλάδος ἦβας
 ξύμφρονα τάγαν,

110

πέμπει ξὺν δορὶ καὶ χερὶ πράκτορι *commissioning*
 (θούριος) ὄρνις Τευκρίδ' ἐπ' αἶαν,
 οἰωνῶν βασιλεὺς βασιλεῦσι νεῶν, ὃ κελαινός, ὃ τ' ἐξόπιν *behind*
 ἀργᾶς, *white*

φανέντες ἵκταρ μελάθρων, χερὸς ἐκ δοριπάλτου, *115*
 παμπρέπτοις ἐν ἔδραισιν, *comple*
 βοσκόμενοι λαγίναν ἐρικόμονα φέρματι γένναν, *full of young*
 βλαβέντα λιοισθίων δρόμων.

dinge αἴλινον, αἴλινον εἶπέ, τὸ δ' εὖ νικάτω. 120
 κεδνὸς δὲ στρατόμαντις ἰδὼν δύο λήμασι δισοῦς *ant. divided*
 Ἀτρεΐδας μαχίμους, ἐδάη λαγοδαίτας
 πομπούς τ' ἀρχᾶς,
 οὕτω δ' εἶπε τεράζων·

“Χρόνῳ μὲν ἀγρεῖ Πριάμον πόλιν ἄδε κέλευθος, 125 *expedition*
 πάντα δὲ πύργων

κτῆνη πρόσθε τὰ δημοπληθῇ

μοῖρ' ἀλαπάξει πρὸς τὸ βίαιον.

οἷον μὴ τις ἄγα θεόθεν κνεφάσῃ προτυπὲν στόμιον μέγα
 Τροίας

130

στρατιωθέν· οἴκῳ γὰρ ἐπίφθονος Ἄρτεμις ἀγνά,
 πτανόισιν κυσὶ πατρὸς,

αὐτότοκον πρὸ λόχου μογεράν πτάκα θυομένοισι 135 *have*
 στυγεῖ δὲ δεῖπνον αἰετῶν.

αἴλινον, αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.

τόσσον περ εὖφρων ἅ καλὰ *ἐπῳδ.*

δρόσοισι λεπτοῖς μαλερῶν λεόντων,

πάντων τ' ἀγρονόμων φιλομάστοις 140

young θηρῶν ὀβρικάλοισι [τερπνὰ],

τούτων αἰτεῖ ξύμβολα κράναι,

δεξιὰ μὲν, κατάμομφα δὲ φάσματα [στρουθῶν].

Ἴηιον δὲ καλέω Παιᾶνα, 144

μή τινας ἀντιπνόους Δαναοῖς χρονίας ἔχενῆδας ἀπλοίας
τεύξῃ, σπευδομένα θυσίαν ἑτέραν, ἄνομόν τιν', ἄδαιτον,
νεικέων τέκτονα σύμφυτον, οὐ δεισήμερον· μίμνει *framing me*

γὰρ φοβερὰ παλίνροτος

οἰκονόμος δολία μνάμων μῆνις τεκνόποινος." 150

τοιάδε Κάλχας ξὺν μεγάλοις ἀγαθοῖς ἀπέκλαγξεν
μόρσιμ' ἀπ' ὀρνίθων ὀδίῳ οἴκοις βασιλείοις·

τοῖς δ' ὁμόφωνον

αἴλινον, αἴλινον εἶπὲ, τὸ δ' εὖ νικάτω.

Ζεὺς, ὅστις ποτ' ἐστίν, εἰ τόδ' αὖ- στρ. α'. 155

τῷ φίλον κεκλημένῳ,

τοῦτό νιν προσεννέπω.

οὐκ ἔχω προσεικάσαι, *compro*

πάντ' ἐπισταθμώμενος, *monstrare*

πλὴν Διὸς, εἰ τὸ μάταν ἀπὸ φροντίδος ἄχθος 160

χρὴ βαλεῖν ἐτητύμῳς.

οὐδ' ὅστις πάροιθεν ἦν μέγας, ἀντ. α'.

παμμάχῳ θράσει βρύων,

* νῦν μὲν ἀρκέσει, πρὶν ὧν,

ὅς δ' ἔπειτ' ἔφν, τρια-

165

κτῆρος οἴχεται τυχών.

Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων

τεύξεται φρενῶν τὸ πᾶν·

guided τὸν φρονεῖν βροτοὺς ὀδώσαντα, τὸν πάθῃ μάθος στρ. β'.

θέντα κυρίως ἔχειν. 171

στάζει δ' ἐν θ' ὕπνω πρὸ καρδίας

μνησιπήμων πόνος, καὶ παρ' ἄκοντας ἦλθε σωφρονεῖν·

δαιμόνων δέ που χάρις, 175

βιαίως σέλμα σεμνὸν ἡμένων.

καὶ τόθ' ἡγεμὼν ὁ πρέσβυς νεῶν Ἀχαιϊκῶν, ἀντ. β'.

μάντιν οὐτίνα ψέγων,

ἐμπαίοις τύχαισι συμπνέων,—
 εὖτ' ἀπλοῖα κεναγγεῖ βαρύνοντ' Ἀχαιῆκός λεώς, *απ' αὐτοῦ*
 Χαλκίδος πέραν ἔχων
 παλιρρόχοις ἐν Αὐλίδος τόποις,
 πνοαὶ δ' ἀπὸ Στρύμονος μολοῦσαι στρ. γ.
 κακόσχολοι, νήστιδες, δύσορμοι 186
 βροτῶν ἄλαι,
 νεῶν τε καὶ πεισμάτων ἀφειδεῖς,
 παλιμμήκη χρόνον τιθεῖσαι
 τρίβῳ κατέξαινον ἄνθος Ἀργείων· 190
 ἐπεὶ δὲ καὶ πικροῦ
 χείματος ἄλλο μῆχαρ
 βριθύτερον πρόμοισιν
 μάντις ἔκλαγξεν, προφέρων
 Ἄρτεμιν, ὥστε χθόνα βάκτροις ἐπικρούσαντας Ἀτρείδας
 δάκρυ μὴ κατασχεῖν.— 195
 ἀναξ δ' ὁ πρέσβυς τόδ' εἶπε φωνῶν· ἀντ. γ.
 “Βαρεία μὲν κῆρ τὸ μὴ πιθέσθαι·
 βαρεῖα δ', εἰ 200
 τέκνον δαΐξω, δόμων ἄγαλμα,
 μιαίνων παρθενοσφάγοισιν
 ρείθροις πατρώους χέρας βωμοῦ πέλας.
 τί τῶνδ' ἄνευ κακῶν;
 πῶς λιπόνανς γένωμαι, 205
 ξυμμαχίας ἁμαρτῶν;
 παυσανέμου γὰρ θυσίας
 παρθενίου θ' αἵματος ὀργᾷ περιόργως ἐπιθυμεῖν θέμις·
 εὖ γὰρ εἶη.” 210
 ἐπεὶ δ' ἀνάγκας ἔδν λέπαδνον, στρ. δ.
 φρενὸς πνέων δυσσεβῇ τροπαίαν
 ἄναγνον, ἀνίερν, τότεν
 τὸ παντοτολμον φρονεῖν μετέγνων,—
 βροτοῖς θρασύνει γὰρ αἰσχρομήτις 215
 τάλαινα παρακοπὰ πρωτοπήμων,—
 ἔτλα δ' οὖν θυτῆρ γενέσθαι θυγατρὸς,
 γυναικοποιῶν πολέμων ἀρωγὰν,

καὶ προτέλεια ναῶν.

λιτὰς δὲ καὶ κληδόνας πατρώους ἀντ. δ'. 220

παρ' οὐδὲν αἰῶνα παρθένειόν τ'

ἔθεντο φιλόμαχοι βραβῆς.

φράσεν δ' ἀόζοις πατὴρ μετ' εὐχὰν

δίκαν χιμαίρας ὑπερθε βωμοῦ

πέπλοισι περιπετῇ παντὶ θυμῷ 225

προνωπῇ λαβεῖν ἀέρδην, στόματός

τε καλλιπρώρου φυλακὰν κατασχεῖν

φθόγγον ἀραῖον οἴκοις

βία χαλίνων τ' ἀναύδῳ μένει. στρ. ε'. 230

κρόκου βαφὰς δ' ἐς πέδον χέουσα,

ἔβαλλ' ἕκαστον θυτήρων

ἅπ' ὀμματος βέλει φιλοίκτῳ,

πρέπουσά θ' ὡς ἐν γραφαῖς, προσεννέπειν

θέλουσ'. ἐπεὶ πολλάκις

πατρὸς κατ' ἀνδρῶνας εὐτραπέζους 235

ἔμελψεν, ἀγνᾶ δ' ἀταύρωτος αὐδᾶ πατρὸς

φίλου τριτόσπονδον εὐποτμον

παιῶνα φίλως ἐτίμα.

τὰ δ' ἔνθεν οὐτ' εἶδον οὐτ' ἐννέπω ἀντ. ε'. 240

τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.

Δίκα δὲ τοῖς μὲν παθοῦσιν

μαθεῖν ἐπιρρέπει· τὸ μέλλον δ',

† ἐπεὶ οὐ γένοιτ' ἂν λύσις, προχαιρέτω·

ἴσον δὲ τῷ προστένειν·

τορὸν γὰρ ἤξει † ξύννορθρον αὐγαῖς. 245

πέλοιτο δ' οὖν τὰπὶ τούτοισιν εὖ πράξις, ὥς

θέλει τόδ' ἄγχιστον Ἀπίας

γαίας μονόφρουρον ἔρκος.

ἦκω σεβίζων σὸν, Κλυταιμνήστρα, κράτος·

δίκη γάρ ἐστι φωτὸς ἀρχηγοῦ τίειν 250

γυναικ', ἐρημωθέντος ἄρσενος θρόνου.

σὺ δ' εἴτε κεδνὸν εἴτε μὴ πεπυσμένη

εὐαγγέλοισιν ἐλπίσιν θνηπολεῖς,

κλύοιμ' ἂν εὐφρων· οὐδὲ σιγώσῃ φθόνος.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

- εὐάγγελος μὲν, ὥσπερ ἡ παροιμία, 255
 Ἔως γένοιτο μητρὸς Εὐφρόνης πάρα.
 πένθει δὲ χάρμα μείζον ἐλπίδος κλύειν.
 Πριάμου γὰρ ἤρῃκασιν Ἀργεῖοι πόλιν.
 ΧΟ. πῶς φήεις; πέφευγε τοῦτος ἐξ ἀπιστίας.
 ΚΛ. Τροίαν Ἀχαιῶν οὔσαν ἢ τορῶς λέγω; 260
 ΧΟ. χαρά μ' ὑφέρπει δάκρυον ἐκκαλουμένη.
 ΚΛ. εὖ γὰρ φρονοῦντος ὄμμα σου κατηγορεῖ.
 ΧΟ. τί γὰρ τὸ πιστὸν ἐστὶ τῶνδέ σοι τέκμαρ;
 ΚΛ. ἔστιν· τί δ' οὐχί; μὴ δολώσαντος θεοῦ.
 ΧΟ. πότερα δ' ὀνείρων φάσματ' εὐπειθῇ σέβεις; 265
 ΚΛ. οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός.
 ΧΟ. ἀλλ' ἢ σ' ἐπιδανείεις ἀπτερος φάτις;
 ΚΛ. παιδὸς νέας ὥς κάρτ' ἐμωμήσω φρένας.
 ΧΟ. ποιου χρόνου δὲ καὶ πεπόρθηται πόλις;
 ΚΛ. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω. 270
 ΧΟ. καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος;
 ΚΛ. Ἦφαιστος, Ἰδης λαμπρὸν ἐκπέμπων σέλας.
 φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς
 ἔπεμπε· Ἰδῆ μὲν πρὸς Ἑρμαῖον λέπας
 Λήμνου· μέγαν δὲ πανὸν ἐκ νήσου τρίτον 275
 Ἀθῶν αἵπος Ζηνὸς ἐξεδέξατο,
 ὑπερτελής τε πόντον ὥστε νωτίσαι
 ἰσχύς πορευτοῦ λαμπάδος πρὸς ἡδονήν,
 πεύκη τὸ χρυσοφεγγές, ὥς τις ἥλιος,
 σέλας παραγγείλασα Μακίστου σκοπαῖς· 280
 ὁ δ' οὐ τι μελλῶν οὐδ' ἀφρασμόνως ὕπνω
 νικώμενος παρήκεν ἀγγέλου μέρος·
 ἐκὰς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ῥοὰς
 Μεσσαπίου φύλαξι σημαίνει μολόν.
 οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω, 285
 γραίας ἐρείκης θωμὸν ἄψαντες πυρί.
 σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,
 ὑπερβοροῦσα πεδίον Ἀσσωποῦ, δίκην

φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας,
 ἤγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός. 290
 φάος δὲ τηλέομπον οὐκ ἠναίνετο
 φρουρὰ, πλέον καίουσα τῶν εἰρημένων·
 λιμνην δ' ὑπὲρ Γοργῶπιν ἔσκηψεν φάος·
 ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον
 ὥτρυνε θεσμόν μὴ † χρονίζεσθαι πυρός. 295
 πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει
 φλογὸς μέγαν πώγωνα, καὶ Σαρωνικοῦ
 πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν πρόσω
 φλέγουσαν· εἴτ' ἔσκηψεν, εὐτ' ἀφίκετο
 Ἀραχναῖον αἶπος, ἀστυγείτονας σκοπᾶς. 300
 κᾶπειτ' Ἀτρειδῶν εἰς τόδε σκήπτει στέγος
 φάος τόδ', οὐκ ἄπαππον Ἰδαίου πυρός.
 τοιοῖδ' ἔτοιμοι λαμπαδηφόρων νόμοι,
 ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι·
 νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν. 305
 τέκμαρ τοιοῦτον ξύμβολόν τε σοὶ λέγω,
 ἀνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί.

ΧΟ. θεοὶς μὲν αὖθις, ὦ γύναι, προσεύξομαι·
 λόγους δ' ἀκούσαι τούσδε κάποθαυμάσαι
 διηνεκῶς θέλοιμ' ἄν, ὡς λέγεις, πάλιν. 310

ΚΛ. Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ.
 οἶμαι βοὴν ἄμικτον ἐν πόλει πρέπειν.
 ὄξος τ' ἄλειφά τ' ἐγχείας ταυτῷ κύτει
 διχοστατοῦντ' ἄν οὐ φιλῶς προσενnéποις·
 καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα 315
 φθογγὰς ἀκούειν ἐστὶ συμφορᾶς διπλῆς.
 οἱ μὲν γὰρ ἀμφὶ σώμασιν πεπτωκότες
 ἀνδρῶν κασιγνήτων τε, καὶ φυταλμίων
 παῖδες γερόντων, οὐκέτ' ἐξ ἐλευθέρου
 δέρης ἀποιμώζουσι φιλτάτων μόρον. 320
 τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος
 νῆστις πρὸς ἀρίστοισιν ὧν ἔχει πόλις
 τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον·
 ἀλλ' ὡς ἕκαστος ἔσπασεν τύχης πάλον,

ἐν αἰχμαλώτοις Τρωϊκοῖς οἰκήμασι
 ναίουσιν, ἤδη τῶν ὑπαιθρίων πάγων
 δρόσων τ' ἀπαλλαγέντες, ὥς δυσδαίμονες
 ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.
 εἰ δ' εὖσεβοῦσι τοὺς πολιτσούχους θεοὺς
 τοὺς τῆς ἀλούσης γῆς θεῶν θ' ἰδρύματα,
 οὐτὰν ἐλόντες αὐθις ἀνθαλοῖεν ἄν. 325

ἔρως δὲ μὴ τις πρότερον ἐμπίπτῃ στρατῷ
 πορθεῖν ἢ μὴ χρεῖ, κέρδεσιν νικωμένους.
 δεῖ γὰρ πρὸς οἴκους νοστήμονι σωτηρίας,
 κάμψαι διαύλου θάτερον κῶλον πάλιν. 325
 θεοῖς δ' ἂν ἀμπλάκητος εἰ μόλοι στρατὸς,
 ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων
 γένοιτ' ἂν, εἰ πρόσπαια μὴ τύχοι κακά.
 τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύεις·
 τὸ δ' εὖ κρατοίῃ, μὴ διχορρόπως ἰδεῖν· 340
 πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην.

ΧΟ. γύναι, κατ' ἄνδρα σῶφρον' εὐφρόνως λέγεις.
 ἐγὼ δ', ἀκούσας πιστά σου τεκμήρια,
 θεοὺς προσειπεῖν εὖ παρασκευάζομαι·
 χάρις γὰρ οὐκ ἄτιμος εἴργασται πόνων. 345

ὦ Ζεῦ βασιλεῦ καὶ νύξ φίλῃα
 μεγάλων κόσμων κτεάτειρα,
 ἦτ' ἐπὶ Τροίας πύργοις ἔβαλες
 στεγανὸν δίκτυον, ὥς μήτε μέγαν
 μήτ' οὖν νεαρῶν τιν' ὑπερτελέσαι 350
 μέγα δουλείας

γάγγαμον, ἄτης παναλώτου.
 Δία τοι Ξένιον μέγαν αἰδοῦμαι
 τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ
 τείνοντα πάλαι τόξον, ὅπως ἂν 355
 μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρον
 βέλος ἡλίθιον σκήψειεν.

Διὸς πλαγὰν ἔχουσιν εἰπεῖν· 360
 πάρεστι τοῦτό γ' ἐξιχνεύσαι.
 ἔπραξαν ὥς ἔκρανεν. οὐκ ἔφα τις

στρ. α'.

θεοὺς βροτῶν ἀξιούσθαι μέλειν,
 ὅσοις ἀθίκτων χάρις
 πατοῖθ'· ὁ δ' οὐκ εὐσεβής.
 πέφανται δ' ἐκγόνοις
 ἀτολμήτως Ἄρη

335

πνεόντων μεῖζον ἢ δικαίως,
 φλεόντων δωμάτων ὑπέρφεν
 ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπή-
 μαντον, ὥστε κἀπαρκεῖν
 εὖ πραπίδων λαχόντα·
 οὐ γάρ ἐστιν ἑπαλξίς
 πλούτου πρὸς κόρον ἀνδρὶ

370

λακτίσαντι μέγαν δίκας βωμόν εἰς ἀφάνειαν. 375

βιάται δ' αὖ τάλαινα πειθῶ, ἀντ. α'.

προβουλόπαις ἄφερτος ἄτας·

ἄκος δὲ πᾶν μάταιον. οὐκ ἐκρύφθη,

πρέπει δὲ φῶς αἰνολαμπὲς σίνος·

κακοῦ δὲ χαλκοῦ τρόπον,

τρίβω τε καὶ προσβολαῖς,

μελαμπαγῆς πέλει

δικαιωθείς, ἐπεὶ

διώκει παῖς ποτανὸν ὄρνιν,

πόλει πρόστριμμ' ἄφερτον ἐνθείς.

Λιτᾶν δ' ἀκούει μὲν οὔτις θεῶν·

τὸν δ' ἐπίστροφον τῶνδε

φῶτ' ἄδικον καθαιρεῖ.

οἶος καὶ Πάρις, ἐλθὼν

εἰς δόμον τὸν Ἀτρειδᾶν,

ἥσυχνε ξενίαν τράπεζαν κλοπαῖσι γυναικός.

λιπούσα δ' ἀστοῖσιν ἀσπίστορας στρ. β'.

κλόνους τε καὶ λογχίμους νῆυβάτας ὀπλισμούς, 385

ἄγουσά τ' ἀντίφερνον Ἰλίῳ φθορὰν,

βέβακεν ῥίμφα διὰ πυλᾶν,

ἄτλητα τλάσα· πολλὰ δ' ἔστενον

τόδ' ἐννέποντες δόμων προφήται·

“Ἰὼ, ἰὼ δῶμα, δῶμα καὶ πρόμοι·

400

ἰὼ λέχος καὶ στήβοι φιλόνορες. *coujugal*

πάρεστι † σῖγ', ἄτιμος ἄλλ' ἀλοίδορος, *unpatriotic*

† ἁλγιστ' ἀφειμέναν ἰδών. *outraged*

πόθῳ δ' ὑπερποντίας

φάσμα δόξει δόμων ἀνάσσειν. 405

εὐμόρφων δὲ κολοσσῶν

ἔχθεται χάρις ἀνδρί.

ὀμμάτων δ' ἐν ἀχηνίαις ἔρρει πᾶσ' Ἀφροδίτα.

ὀνειρόφαντοι δὲ πενθήμονες ἀντ. β'. 410

πάρεισι δόξαι φέρουσαι χάριν ματαίαν.

μάταν γάρ, εὐτ' ἂν ἐσθλά τις δοκῶν ὀρᾶν, *fantasy*

παραλλάξασα διὰ χερῶν

βέβακεν ὄψις οἱ μεθύστερον

πτεροῖς ὀπαδοῖς ὕπνου κελεύθοις." 415

τὰ μὲν κατ' οἴκους ἐφ' ἐστίας ἄχῃ *in sorrow*

τάδ' ἐστὶ, καὶ τῶνδ' ὑπερβατώτερα.

τὸ πᾶν δ' ἀπ' αἶας Ἑλλάδος ξυνορμένοις

πένθεια τλησικάρδιος

δόμων ἐκάστου πρέπει. 420

πολλὰ γοῦν θυγγάνει πρὸς ἦπαρ.

οὓς μὲν γάρ τις ἔπεμψεν

οἶδεν, ἀντὶ δὲ φωτῶν

τεύχῃ καὶ σποδὸς εἰς ἐκάστου δόμους ἀφικνεῖται. 425

gold-brocade ὁ χρυσαμοιβὸς δ' Ἀρης σωμαίων, στρ. γ.

καὶ ταλαντοῦχος ἐν μάχῃ δορὸς,

πυρῳθὲν ἐξ Ἰλίου

φιλοισι πέμπει βαρὺ

ψῆγμα δυσδάκρυτον, ἀντήνορος σποδοῦ γεμίζων λέβητας *cup*

εὐθέτου. 430

make lament στένουσι δ' εὖ λέγοντες ἄν-

δρα τὸν μὲν ὡς μάχης ἴδρις.

τὸν δ' ἐν φοναῖς καλῶς πεσόντ' ἀλ-

λοτρίας διαὶ γυναικός. *for sake* 435

other things τὰ δὲ σίγά τις βαυίζει.

φθονερὸν δ' ὑπ' ἄλγος ἔρπει

προδίοις Ἀτρείδαις.

blameless in the cause

οἱ δ' αὐτοῦ περὶ τεῖχος

θήκας Ἰλιάδος γᾶς

εὐμορφοὶ κατέχουσιν· ἐχθρὰ δ' ἔχοντας ἔκρυσεν.

βαρεῖα δ' ἀστῶν φάτις ξὺν κότῳ, ἀντ. γ'.

δημοκράντου δ' ἀρᾶς τίνει χρέος.

μένει δ' ἀκοῦσαί τί μου

μέριμνα νυκτηρεφές.

τῶν πολυκτόνων γὰρ οὐκ ἄσκοποι θεοί· κελαιναὶ δ'

Ἐρινύες χρόνῳ

τυχηρὸν ὄντ' ἄνευ δίκας

παλιντυχεῖ τριβᾷ βίου

τιθεῖσ' ἀμαυρὸν, ἐν δ' αἴστοις

τελέθοντος οὔτις ἀλκά.

τὸ δ' ὑπερκόπως κλίνει εὖ

βαρὺ· βάλλεται γὰρ ὅσσοις

Διόθεν κεραυνός.

κρίνω δ' ἄφθονον ὄλβον.

μήτ' εἴην πτολιπόρθης,

μήτ' οὖν αὐτὸς αἰοὺς ὑπ' ἄλλων βίον κατίδοιμι.

πυρὸς δ' ὑπ' εὐαγγέλου

πόλιν διήκει θοὰ

βάξις· εἰ δ' ἐτητύμως,

τίς οἶδεν, εἴτε θεῖόν ἐστι μὴ ψύθος;

τίς ὧδε παιδὸν ἢ φρενῶν κεκομμένος,

φλογὸς παραγγέλμασιν

νέοις πυρῶθέντα καρδίαν ἔπειτ'

ἀλλαγᾷ λόγου καμεῖν;

γυναικὸς αἰχμᾷ πρέπει

πρὸ τοῦ φανέντος χάριν ξυναινεῖσαι.

πιθανὸς ἄγαν ὁ θῆλυς ὅρος ἐπινέμεται

ταχύπορος· ἀλλὰ ταχύμορον

γυναικογῆρυτον ὄλλυται κλέος.

τάχ' εἰσόμεσθα λαμπάδων φαεσφόρων

φρυκτωριῶν τε καὶ πυρὸς παράλλαγας,

εἴτ' οὖν ἀληθεῖς, εἴτ' ὄνειράτων δίκην

τερπνὸν τόδ' ἔλθὼν φῶς ἐφήλωσεν φρένας.

κῆρυκ' ἀπ' ἀκτῆς τόνδ' ὀρώ κατάσκιον
 κλάδοις ἐλαίας· μαρτυρεῖ δέ μοι κάσις *virtu*
 πηλοῦ ξύνουρος, διψία κόνις, τάδε,
 ὥς οὐτ' ἀνανδός οὔτε σοι δαίμων φλόγα *by kindling*
 ὕλης ὀρείας σημαίνει καπνῷ πυρὸς, 430
 ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων—*make more*
 τὸν ἀντίον δέ τοῖσδ' ἀποστέρῃ λόγον·
 εὖ γὰρ πρὸς εὖ φανείσι προσθήκη πέλοι. *a phenomenon*
 ὅστις τὰδ' ἄλλως τῇδ' ἐπεύχεται πόλει,
 αὐτὸς φρενῶν καρποῖτο τὴν ἀμαρτίαν. *error* 435

ΚΗΡΥΞ.

ἰὼ πατρῶν οὐδας Ἀργείας χθονός· *land*
 δεκάτῳ σε φέγγει τῷδ' ἀφικόμην ἔτους, *10th year's day at*
 πολλῶν ραγισῶν ἐλπίδων, μιᾶς τυχόν. *we hope attain*
 οὐ γὰρ ποτ' ἤρχον τῇδ' ἐν Ἀργείᾳ χθονὶ
 θανῶν μεθέξειν φιλτάτου τάφου μέρος. 490
 νῦν χαίρε μὲν χθὼν, χαίρε δ' ἡλίου φάος,
 ὑπατός τε χώρας Ζεὺς, ὁ Πύθιός τ' ἀναξ,
 τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη.
 ἄλις παρὰ Σκάμανδρον ἦσθ' ἀνάρσιος·
 νῦν δ' αὖτε σωτὴρ ἴσθι καὶ παιώνιος, 495
 ἀναξ Ἀπολλον. τοὺς τ' ἀγωνίους θεοὺς
 πάντας προσαιδῶ, τὸν τ' ἐμὸν τιμάορον
 Ἑρμῆν, φίλον κῆρυκα, κηρύκων σέβας,
 ἥρως τε τοὺς πέμψαντας, εὐμενεῖς πάλιν
 στρατὸν δέχεσθαι τὸν λελειμμένον δορός. 500
 ἰὼ μέλαθρα βασιλέων, φίλαι στέγαι,
 σεμνοὶ τε θᾶκοι, δαίμονές τ' ἀντήλιοι. *sun-fronting*
 εἴ που πάλοι, φαιδροῖσι τοῖσίδ' ὄμμασι *radiant*
 δέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ.
 ἦκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων 505
 καὶ τοῖσδ' ἅπασιν κοινὸν Ἀγαμέμνων ἀναξ.
 ἀλλ' εὖ νιν ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,
 Τροίαν κατασκάψαντα τοῦ δικηφόρου
 Διὸς μακέλλῃ, τῇ κατείργασται πέδον. *wholly*

βωμοὶ δ' αἷστοι καὶ θεῶν ἰδρύματα,
καὶ σπέρμα πάσης ἐξαπόλλυται χθονός.

510

τοιόνδε Τροία περιβαλὼν ζευκτήριον
ἄναξ Ἀτρείδης πρέσβυς, εὐδαίμων ἀνὴρ
ἦκει, τίεσθαι δ' ἀξιώτατος βροτῶν

τῶν νῦν· Πάρις γὰρ οὔτε συντελὴς πόλις
ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον·

515

ὀφλὼν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην
τοῦ ῥυσίου θ' ἤμαρτε, καὶ πανώλεθρον
αὐτόχθονον πατρῶον ἔθρισεν δόμον·
διπλά δ' ἔτισαν Πριαμίδαί θάμάρτια.

520

ΧΟ. κῆρυξ Ἀχαιῶν, χαῖρε, τῶν ἀπὸ στρατοῦ.

ΚΗ. χαίρω· τεθνᾶναι δ' οὐκ ἔτ' ἀντερῶ θεοῖς.

ΧΟ. ἔρως πατρώας τῆσδε γῆς σ' ἐρύμνασεν;

ΚΗ. ὥστ' ἐνδακρύειν γ' ὄμμασιν χαρὰς ὕπο.

ΧΟ. τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νόσου.

ΚΗ. πῶς δὴ; διδαχθεῖς τοῦδε δεσπόσω λόγου.

ΧΟ. τῶν ἀντερώντων ἡμέρῳ πεπληγμένοι.

ΚΗ. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις;

ΧΟ. ὥς πόλλ' αἰμαυρὰς ἐκ φρενός μ' ἀναστένειν.

ΚΗ. πόθεν τὸ δυσφρον τοῦτ' ἐπῆν, στύγος στρατῷ;

ΧΟ. πάλαι τὸ σιγὰν φάρμακον βλάβης ἔχω.

ΚΗ. καὶ πῶς; ἀπόντων κοιράνων ἔτρεῖς τινάς;

ΧΟ. ὥς νῦν τὸ σὸν δὴ, καὶ θανεῖν πολλὴ χάρις.

ΚΗ. εὖ γὰρ πέπρακται. ταῦτα δ' ἐν πολλῷ χρόνῳ

τὰ μὲν τις εὖ λέξειεν εὐπετῶς ἔχειν,

525

τὰ δ' αὖτε καπίμομφα. τίς δέ, πλὴν θεῶν,

ἅπαντ' ἀπῆμων τὸν δι' αἰῶνος χρόνον;

μόχθους γὰρ εἰ λέγοιμι καὶ δυσανλίας,

σπαρνὰς παρήξεις καὶ κακοστρώτους,—τί δ' οὐ

στένοντες, οὐ λαχόντες ἡματος μέρος;

530

τὰ δ' αὖτε χέρσῳ, καὶ προσῆν πλέον στύγος·

εὐναὶ γὰρ ἦσαν δητῶν πρὸς τείχεσιν·

ἐξ οὐρανοῦ γὰρ καπὸ γῆς λειμώνια

δρόσοι κατεψέκαζον, ἔμπεδον σίνος

ἐσθημάτων, τιθέντες ἐνθηρον τρίχα.

535

χειμῶνα δ' εἰ λέγοι τις οἶωνοκτόνον,
 οἷον παρείχ' ἄφερτον Ἰδαία χιῶν,
 ἢ θάλλπος, εὔτε πόντος ἐν μεσημβριναῖς
 κοίταις ἀκύμων νηνέμοις εὐδοὶ πεσὼν—
 τί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος· 550
 παροίχεται δὲ τοῖσι μὲν τεθνηκόσιν
 τὸ μήποτ' αὖθις μῆδ' ἀναστῆναι μέλειν.
 τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν,
 τὸν ζῶντα δ' ἀλγεῖν χρὴ τύχης παλιγκοτού; 555
 καὶ πολλὰ χαίρειν ξυμφοραῖς καταξιώ.
 ἡμῖν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ
 νικᾷ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέπει·
 ὥς κομπάσαι τῷδ' εἰκὸς ἡλίου φάει,
 ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις·
 “Τροίαν ἐλόντες δήποτ' Ἀργείων στόλος 560
 θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα
 δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος.”
 τοιαῦτα χρὴ κλύοντας εὐλογεῖν πόλιν
 καὶ τοὺς στρατηγούς· καὶ χάρις τιμῆσται
 Διὸς τὰδ' ἐκπράξασα. πάντ' ἔχεις λόγον. 565

ΧΟ. νικώμενος λόγοισιν οὐκ ἀναίνομαι.
 αἰεὶ γὰρ ἥβᾳ τοῖς γέρονσιν εὖ μαθεῖν.
 δόμοις δὲ ταῦτα καὶ Κλυταιμνήστρα μέλειν
 εἰκὸς μάλιστα, ξὺν δὲ πλουτίζειν ἐμέ.

ΚΛ. ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο, 570
 ὅτ' ἦλθ' ὁ πρῶτος νύχιος ἄγγελος πυρὸς,
 φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν·
 καὶ τίς μ' ἐνίπτων εἶπε, Φρυκτωρῶν δία
 πεισθεῖσα Τροίαν νῦν πεπορθῆσθαι δοκεῖς;
 ἢ κάρτα πρὸς γυναικὸς αἰρεσθαι κέαρ. 575
 λόγοις τοιούτοις πλαγκτὸς οὖς' ἐφαινόμην·
 ὅμως δ' ἔθουν· καὶ γυναικεῖω νόμῳ
 ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν
 ἔλασκον εὐφημοῦντες ἐν θεῶν ἔδραις
 θνητάγον κοιμῶντες εὐώδη φλόγα. 580
 καὶ νῦν τὰ μάσσω μὲν τί δεῖ σ' ἐμοὶ λέγειν;

ἄνακτος αὐτοῦ πάντα πεύσομαι λόγον.
ὅπως δ' ἄριστα τὸν ἐμὸν αἰδοῖον πόσιν
 σπεύσω πάλιν μολόντα δέξασθαι, (τί γὰρ
 γυναικὶ τούτου φέγγος ἥδιον δρακεῖν,
 ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ,
 πύλας ἀνοῖξαι;) ταῦτ' ἀπάγγειλον πόσει,
 ἦκεν ὅπως τάχιστ' ἐράσμιον πόλει.
 γυναῖκα πιστὴν δ' ἐν δόμοις εὖροι μολῶν,
 οἷαν περ οὖν ἔλειπε, δωμάτων κύνα
 ἐσθλὴν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,
 καὶ τὰλλ' ὁμοίαν πάντα, σημαντήριον
 οὐδὲν διαφθείρασαν ἐν μήκει χρόνον.
 οὐδ' οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν
 ἄλλου πρὸς ἄνδρὸς μᾶλλον ἢ χαλκὸς βαφάς. 535

τοιοῦσδ' ὁ κόμπος, τῆς αληθείας γέμων,
 οὐκ αἰσχροὺς ὡς γυναικὶ γενναῖα λακεῖν.
 XO. αὕτη μὲν οὕτως εἶπε μανθάνοντί σοι
 τοροῖσιν ἐρμηνεύσιν εὐπρεπῶς λόγον.
 σὺ δ' εἶπες, κῆρυξ, Μενέλεων δὲ πεύθομαι,
 εἰ νόστιμός τε καὶ σεσωσμένος πάλιν,
 ἦξει ξὺν ὑμῖν, τῇσδε γῆς φίλον κράτος. 600

KH. οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῇ καλὰ,
 ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

XO. πῶς δῆτ' ἂν εἰπὼν κενὰ τάληθ' ἰδύχοις;
 σχισθέντα δ' οὐκ εὐκρυπτα γίνεται τάδε. 605

KH. ἀνὴρ ἄφαντος ἐξ Ἀχαιϊκοῦ στρατοῦ,
 αὐτός τε καὶ τὸ πλοῖον. οὐ ψευδῇ λέγω.

XO. πότερον ἀναχθεὶς ἐμφανῶς ἐξ Ἰλίου,
 ἢ χεῖμα, κοινὸν ἄχθος, ἥρπασε στρατοῦ; 610

KH. ἔκυσας ὥστε τοξότης ἄκρος σκοποῦ.
 μακρὸν δὲ πῆμα συντόμως ἐφημίσω.

XO. πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος
 φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο;

KH. οὐκ οἶδεν οὐδεὶς ὥστ' ἀπαγγεῖλαι τορῶς,
 πλὴν τοῦ τρέφοντος Ἡλίου χθονὸς φύσιν. 615

XO. πῶς γὰρ λέγεις χειμῶνα ναυτικῷ στρατῷ

How say you them?

ἐλθεῖν τελευτῆσαί τε δαιμόνων κότῳ;
 ΚΗ. εὐφημον ἡμαρ οὐ πρέπει κακαγγέλω *of wretched things*
 γλώσση μιαίνειν· χωρὶς ἢ τιμὴ θεῶν. 620
 ὅταν δ' ἀπενκτὰ πῆματ' ἄγγελος πόλει
 στυγνῷ προσώπῳ πτωσίμου στρατοῦ φέρῃ,—
 πόλει μὲν ἔλκος ἐν τῷ δῆμιον τυχεῖν,
 πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων
 ἄνδρας διπλῇ μάστιγι, τὴν Ἄρης φιλεῖ, 625
 δίλογχον ἄτην, φοινίαν ξυνωρίδα,—
 τοιῶνδε μέντοι πημάτων σεσαγμένον *factum*
 πρέπει λέγειν παιᾶνα τόνδ' Ἐρινύων·
 σωτηρίων δὲ πραγμάτων εὐάγγελον *good fellow*
 ἦκοντα πρὸς χαίρουσαν εὖεστοῖ πόλιν— 630
 πῶς κεδνὰ τοῖς κακοῖσι συμμίσσω, λέγων
 χειμῶν Ἀχαιοῖς οὐκ ἀμήνιτον θεῶν;
 ξυνώμοσαν γάρ, ὄντες ἔχθιστοι τὸ πρὶν, *arch enemies*
 Πῦρ καὶ Θάλασσα, καὶ τὰ πίστ' ἐδειξάτην *game proof of*
 φθείροντε τὸν δύστηνον Ἀργείων στρατόν. 635
 ἐν νυκτὶ δυσκύμαντα δ' ὠρώρει κακά·
 ναῦς γὰρ πρὸς ἀλλήλαισι Θρήκiai πνοαὶ
 ἥρεικον· αἱ δὲ κεροτυπούμεναι βία
 χειμῶνι, τυφῷ ξὺν ζάλῃ τ' ὀμβροκτύπῳ, *milling*
 ὥχοντ' ἄφαντοι ποιμένος κακοῦ στρόβῳ. 640
 ἐπεὶ δ' ἀνῆλθε λαμπρὸν ἡλίου φάος, *radiant*
 ὀρώμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς
 ἀνδρῶν Ἀχαιῶν † ναυτικῶν τ' ἐρειπίων.
 ἡμᾶς γε μὲν δὴ ναῦν τ', ἀκήρατον σκάφος,
 ἦτοι τις ἐξέκλεψεν ἢ ἔξητήσατο, 645
 θεός τις, οὐκ ἄνθρωπος, οἷακος θιγόν.
 Τύχη δὲ σωτὴρ ναῦν θέλουσ' ἐφέζετο,
 ὡς μήτ' ἐν ὄρμῳ κύματος ζάλην ἔχειν,
 μήτ' ἐξοκέilai πρὸς κραταίλεων χθόνα.
 ἔπειτα δ' ἄδην πόντιον πεφευγότες, 650
 λευκὸν κατ' ἡμαρ, οὐ πεποιθότες τύχῃ,
 ἐβουκολοῦμεν φροντίσιν νέον πάθος *new*
 στρατοῦ καμόντος καὶ κακῶς σποδομένου.

afflicted

suffered

καὶ νῦν ἐκείνων εἴ τις ἐστὶν ἐμπνέων,
 λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μὴν;
 ἡμεῖς τ' ἐκείνους ταῦτ' ἔχειν δοξάζομεν.— *believe*
 γένοιτο δ' ὡς ἄριστα· Μενέλεων γὰρ οὖν
 πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν.
 εἰ δ' οὖν τις ἀκτὶς ἡλίου νιν ἱστορεῖ *discreet*
 καὶ ζῶντα καὶ βλέποντα, μηχαναῖς Διὸς *655*
 οὐπω θέλοντος ἐξαναλῶσαι γένος,
 ἐλπίς τις αὐτὸν πρὸς δόμους ἦξειν πάλιν.
 τοσαῦτ' ἀκούσας ἴσθι τάληθ' ἡ κλύων.

ΧΟ. τίς ποτ' ὠνόμαζεν ὧδ' ἐς τὸ πᾶν ἐτητύμως— στρ. α'.

μή τις, ὄντιν' οὐχ ὀρώμεν, προνοίαισι τοῦ πεπρωμένου
 γλῶσσαν ἐν τύχᾳ νέμων;— *foreknowledge*
 τὰν δορίγαμβρον ἀμφινεικῇ θ'
 Ἑλέαν; ἐπεὶ πρεπόντως *670*
 ἑλέανυς, ἑλάνδρος, ἐλέπτολις,

ἐκ τῶν ἀβροτίμων *damely* ἀβροτίμων
 προκαλυμμάτων ἐπλευσε
 Ζεφύρου γίγαντος αὔρα. *should mean*

πολύανδροί τε φεράσπιδες κυναγοὶ *675*
 κατ' ἵχνος πλάταν ἄφαντον

κελσάντων Σιμόεντος ἀκτὰς ἐπ' ἄκριτοφύλλους
 δι' ἔριν αἱματόεσσαν. *680*

Ἰλίῳ δὲ κῆδος ὀρθώνυμον τελεσσίσφρων *ἀντ. α'.*
 μῆνις ἤλασεν, τραπέζας ἀτίμωσιν ὑστέρω χρόνῳ
 καὶ ξυνεστίου Διὸς

πρασσομένα τὸ νυμφότιμον *685*
 μέλος ἐκφάτως τίνοντας
 ὑμέναιον, ὃς τότε ἐπέρρεπεν
 γαμβροῖσιν αἰεῖδεν.

μεταμανθάνουσα δ' ὕμνον
 Πριάμου πόλις γεραιὰ *690*

πολύθρηνον μέγα που στένει, κικλήσκου-
 σα Πάριν τὸν αἰνόλεκτρον,
 πάμπροσθ' ἢ πολύθρηνον αἰῶν' ὧν ἀμφὶ πολιτῶν
 μέλεον αἰμ' ἀνατλάσα. *695*

ἔθρεψεν δὲ λέοντα στρ. β'.
 σῖνιν δόμοις ἀγάλακτον
 τῶς ἀνὴρ φιλόμαστον,
 ἐν βίотου προτελείοις
 ἄμερον, εὐφιλόπαιδα, 700
 καὶ γεραροῖς ἐπίχαρτον.
 πολέα δ' ἔσχ' ἐν ἀγκάλαις
 νεοτρόφου τέκνου δίκαν, 703
 φαιδρωπὸς ποτὶ χεῖρα, σαίνων τε γαστρὸς ἀνάγκαις.
 χρονισθεῖς δ' ἀπέδειξεν ἀντ. β'.
 ἔθος τὸ πρὸς τοκέων· χά-
 ριν τροφᾶς γὰρ ἀμείβων
 μηλοφόνοισιν ἠ΄ αἰσιν
 δαῖτ' ἀκέλευστος ἔτευξεν· 710
 αἵματι δ' οἶκος ἐφύρθη,
 ἄμαχον ἄλγος οἰκέταις,
 μέγα σίνος πολυκτόνον·
 ἐκ θεοῦ δ' ἱερεὺς τις ἄτας δόμοις προσεθρέφθη. 715
 πάραυτα δ' ἔλθειν ἐς Ἰλίου πόλιν στρ. γ'.
 λέγοιμ' ἂν φρόνημα μὲν νηνέμου γαλάνας,
 ἀκασκαῖον δ' ἄγαλμα πλούτου,
 μαλθακὸν ὀμμάτων βέλος,
 δηξίθυμον ἔρωτος ἄνθος· 720
 παρακλίνας' ἐπέκρανεν δὲ γάμου πικρὰς τελευτὰς,
 δύσεδρος καὶ δυσόμιλος συμμένα Πριαμίδαισιν
 πομπᾷ Διὸς ξενίου 725
 νυμφόκλαντος Ἑρινύς.
 παλαίφατος δ' ἐν βροτοῖς γέρων λόγος ἀντ. γ'.
 τέτυκται, μέγαν τελεσθέντα φωτὸς ὄλβον
 τεκνοῦσθαι, μῆδ' ἄπαιδα θνήσκειν·
 ἐκ δ' ἀγαθὰς τύχας γένει 730
 βλαστάνειν ἀκόρεστον οἰζύν.
 δίχα δ' ἄλλων μονόφρων εἰμί· τὸ δυσσεβὲς γὰρ ἔργον
 μέτα μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννα. 735
 οἴκων γὰρ εὐθυδίκων
 καλλίπαις πότμος αἰεῖ.

φιλεῖ δὲ τίκτειν Ὑβρις μὲν παλαιὰ νεά- στρ. δ΄.

ζουσαν ἐν κακοῖς βροτῶν

Ὑβριν τότ' ἢ τόθ', ὅτε τὸ κύριον μόλῃ· 740

νέα δ' ἔφυσεν Κόρον,

δαίμονά τ' ἄμαχον, ἀπόλεμον,

ἀνίερν Θράσος, μελαίνα μελάθροισιν Ἄτα, 745

εἰδομένα τοκεῦσιν.

Δίκα δὲ λάμπει μὲν ἐν δυσκάπνοις δώμασιν, ἀντ. δ΄.

τόν δ' ἐναΐσιμον τίει [βίον.]

τὰ χρυσόπαστα δ' ἔδεθλα σὺν πίνῳ χερῶν 750

παλιντρόποις ὄμμασιν

λιποῦσ' ὅσια προσέμολε,

δύναμιν οὐ σέβουσα πλούτου παράσημον αἶνῳ.

πᾶν δ' ἐπὶ τέρμα νωμᾶ. 755

ἄγε δῆ, βασιλεῦ, Τροίας πτολίπορθ',

Ἀτρέως γένεθλον,

πῶς σε προσείπω; πῶς σε σεβίζω

μήθ' ὑπεράρας μήθ' ὑποκάμψας

καιρὸν χάριτος; 760

πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι

προτίουσι δίκην παραβάντες.

τῷ δυσπραγοῦντι δ' ἐπιστενάχειν

πᾶς τις ἔτοιμος· δῆγμα δὲ λύπης

οὐδὲν ἐφ' ἧπαρ προσικνέεται· 765

καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς

ἀγέλαστα πρόσωπα βιαζόμενοι.

ὅστις δ' ἀγαθὸς προβατογνώμων,

οὐκ ἔστι λαθεῖν ὄμματα φωτὸς

τὰ δοκοῦντ' εὐφρονος ἐκ διανοίας 770

ὑδαρεῖ σαίνειν φιλότῃ.

σὺ δέ μοι τότε μὲν, στέλλων στρατιὰν

Ἑλένης ἔνεκ', οὐκ ἐπικεύσω,

κάρτ' ἀπομούσως ἦσθα γεγραμμένος,

οὐδ' εὖ πραπίδων οἶακα νέμων, 775

θράσος ἐκ θυσιῶν

ἀνδράσι θνήσκουσι κομίζων·

νῦν δ' οὐκ ἀπ' ἄκρας φρενὸς οὐδ' ἀφίλως
εὖφρων πόνος εὖ τελέσασιν.

γνώσει δὲ χρόνῳ διαπευθόμενος 780
τόν τε δικαίως καὶ τὸν ἀκαίρως
πόλιν οἰκουροῦντα πολιτῶν.

ΑΓΑΜΕΜΝΩΝ.

πρῶτον μὲν Ἄργος καὶ θεοὺς ἐγχωρίους
δίκη προσειπεῖν, τοὺς ἔμοι μεταίτιους 785
νόστου, δικαίων θ' ὧν ἐπραξάμην πόλιν

Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
κλύοντες ἀνδροθνήτας Ἰλίου φθορὰς
εἰς αἵματηρόν τευχος οὐ διχορρόπως
ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει 790
ἐλπίς προσήει χεῖλος οὐ πληρουμένῳ.

καπνῷ δ' αἰλουῖσα νῦν ἔτ' εὖσημος πόλις.
ἄτης θυηλαὶ ζῶσι· συνθνήσκουσα δὲ
σποδὸς προπέμπει πίονας πλούτου πνοάς.

τούτων θεοῖσι χρὴ πολύμνηστον χάριν
τίνειν· ἐπέειπερ καὶ πάγας ὑπερκότους 795
ἐφραξάμεσθα, καὶ γυναικὸς εἵνεκα

πόλιν διημάθυνεν Ἀργεῖον δάκος,
ἵππου νεοσσὸς, ἀσπιδοστρόφος λεῶς,
πήδημ' ὀρούσας ἀμφὶ Πλειάδων δύσιν·
ὑπερθορῶν δὲ πύργον ὠμῆστης λέων 800
ἄδην ἔλειξεν αἵματος τυραννικοῦ.

θεοῖς μὲν ἐξέτεινα φροῖμιον τόδε·
τὰ δ' ἐς τὸ σὸν φρόνημα, μέμνημαι κλύων,
καὶ φημὶ ταῦτά καὶ ξυνήγορόν μ' ἔχεις.

παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε, 805
φιλον τὸν εὐτυχοῦντ' ἄνευ φθόνων σέβειν.

δύσφρων γὰρ ἰὸς καρδίαν προσήμενος
ἄχθος διπλοῖζει τῷ πεπαμένῳ νόσον·
τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται,

καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει. 810
εἰδὼς λέγοιμ' ἂν, εὖ γὰρ ἐξεπίσταμαι,

ὀμιλίας κάτοπτρον, εἶδωλον σκιᾶς
δοκοῦντας εἶναι κάρτα πρευμαεῖς ἐμοί.
μόνος δ' Ὀδυσσεὺς, ὅσπερ οὐχ ἑκὼν ἔπλει,
ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος· 815
εἴτ' οὖν θανόντος εἴτε καὶ ζῶντος πέρι
λέγω. τὰ δ' ἄλλα πρὸς πόλιν τε καὶ θεοὺς,
κοινοὺς ἀγῶνας θέντες, ἐν πανηγύρει
βουλευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχον
ὅπως χρονίζον εὖ μενεῖ βουλευτέον· 820
ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων,
ἦτοι κέαντες ἢ τεμόντες εὐφρόνως
πειρασόμεσθα πῇμ' ἀποστρέψαι νόσον.
νῦν δ' ἐς μέλαθρα καὶ δόμους ἐφεστίους
ἐλθὼν θεοῖσι πρῶτα δεξιώσομαι, 825
οἷπερ πρόσω πέμψαντες ἤγαγον πάλιν.
νίκη δ' ἐπείπερ ἔσπετ', ἐμπέδως μένοι.

ΚΛ. Ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε,
οὐκ αἰσχυνοῦμαι τοὺς φιλόνορας τρόπους
λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει 830
τὸ τάρβος ἀνθρώποισιν. οὐκ ἄλλων πάρα
μαθοῦς· ἐμαντῆς δύσφορον λέξω βίον
τοσόνδ', ὅσονπερ οὗτος ἦν ὑπ' Ἰλῖφ.
τὸ μὲν γυναῖκα πρῶτον ἄρσενος δίχα
ἦσθαι δόμοις ἔρημον, ἔκπαγλον κακόν, 835
πολλὰς κλύουσιν κληδόνας παλιγκότους·
καὶ τὸν μὲν ἤκειν, τὸν δ' ἐπεισφέρειν κακοῦ
κάκιον ἄλλο πῆμα, λάσκοντας δόμοις.
καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν
ἀνὴρ ὅδ', ὡς πρὸς οἶκον ὠχετεύετο 840
φάτις, τέτρωται δικτύου πλέω λέγειν.
εἰ δ' ἦν τεθνηκὼς, ὡς ἐπλήθθον λόγοι,
τρισώματος τᾶν Γηρυὼν ὁ δεύτερος
πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω,
χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβὼν, 845
ἅπαξ ἐκάστω κατθανὼν μορφώματι.
τοιῶνδ' ἕκατι κληδόνων παλιγκότων

πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης
 ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης.
 ἐκ τῶνδ' ἐγὼ παῖς ἐνθάδ' οὐ παραστατεῖ, 830
 ἐμῶν τε καὶ σῶν κύριος πιστευμάτων,
 ὡς χρῆν, Ὀρέστης· μηδὲ θαυμάσης τόδε·
 τρέφει γὰρ αὐτὸν εὐμενῆς δορυξένοσ
 Στρώφιος ὁ Φωκεὺς, ἀμφίλεκτα πῆματα
 ἐμοὶ προφωνῶν, τὸν θ' ὑπ' Ἰλῖω σέθεν 835
 κίνδυνον, εἴ τε δημόθρους ἀναρχία
 βουλὴν καταρρίψειεν, ὥστε σύγγονον
 βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.
 τοιάδε μὲν τοι σκῆψις οὐ δόλον φέρει.
 ἔμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι 840
 πηγαὶ κατεσβήκασιν, οὐδ' ἐνι σταγῶν.
 ἐν ὀψικοίτοις δ' ὄμμασιν βλάβας ἔχω,
 τὰς ἀμφί σοι κλαίουσα λαμπτηρουχίας
 ἀτημελήτους αἰέν. ἐν δ' ὀνείρασιν
 λεπταῖς ὑπαὶ κώνωπος ἐξηγειρόμην 845
 ῥιπαῖσι θωύσσοντος, ἀμφί σοι πάθη
 ὀρώσα πλείω τοῦ ξυνεύδοντος χρόνου.
 νῦν, ταῦτα πάντα τλᾶσ', ἀπενθήτῳ φρενὶ
 λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα,
 σωτήρα ναὸς πρότονον, ὑψηλῆς στέγης 850
 στῦλον ποδῆρη, μονογενὲς τέκνον πατρί,
 καὶ γῆν φανείσαν ναυτίλοις παρ' ἐλπίδα,
 κάλλιστον ἦμαρ εἰσιδεῖν ἐκ χείματος,
 ὁδοιπόρῳ διψῶντι πηγαῖον ῥέος.
 τερπνὸν δὲ τὰναγκαῖον ἐκφυγεῖν ἅπαν. 855
 τοιοῖσδε τοί νιν ἀξιώ προσφθέγμασιν.
 φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ
 ἡνειχόμεσθα· νῦν δέ μοι, φίλον κάρα,
 ἔκβαιν' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεῖς
 τὸν σὸν πόδ', ὦ ἴναξ, Ἰλίου πορθήτορα. 860
 δμῳαί, τί μέλλεθ', αἷς ἐπέσταλται τέλος
 πέδον κελεύθου στρωννύναι πετάσμασιν;
 εὐθύς γενέσθω πορφυρόστρωτος πόρος,

ἐς δῶμ' ἄελπτον ὥς ἂν ἡγήται Δίκη.
 τὰ δ' ἄλλα φροντὶς οὐχ ὑπνω νικωμένη 885
 θήσει δικαίως ξὺν θεοῖς εἰμαρμένα.

ΑΓ. Λήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,
 ἀπουσία μὲν εἶπας εἰκότως ἐμῇ·
 μακρὰν γὰρ ἐξέτεινας· ἀλλ' ἐναισίμως
 αἰνεῖν, παρ' ἄλλων χρὴ τόδ' ἔρχεσθαι γέρας. 890
 καὶ τᾶλλα, μὴ γυναικὸς ἐν τρόποις ἐμὲ
 ἄβρυνε, μηδὲ βαρβάρου φωτὸς δίκην
 χαμαιπετὲς βόαμα προσχάνης ἐμοί·
 μηδ' εἴμασι στρώσας' ἐπίφθονον πόρον
 τίθει. θεοὺς τοι τοῖσδε τιμαλφεῖν χρεῶν· 895
 ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσιν
 βαίνειν, ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.
 λέγω κατ' ἄνδρα, μὴ θεὸν, σέβειν ἐμέ.
 χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων
 κληδὼν αὐτεῖ· καὶ τὸ μὴ κακῶς φρονεῖν 900
 θεοῦ μέγιστον δῶρον. ὀλβίῃσι δὲ χρὴ
 βίον τελευτήσαντ' ἐν εὖεστοῖ φίλῃ.
 εἰ πάντα δ' ὥς πράσσοιμ' ἂν, εὐθαρσῆς ἐγώ.

ΚΛ. καὶ μὴν τόδ' εἶπε μὴ παρὰ γνώμην ἐμοί.
 ΑΓ. γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ. 905
 ΚΛ. ἡὔξω θεοῖς δείσας ἂν ᾧδ' ἔρδειν τάδε.
 ΑΓ. εἴπερ τις, εἰδὼς γ' εὖ τόδ' ἐξεῖπον τέλος.
 ΚΛ. τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τὰδ' ἤνυσεν;
 ΑΓ. ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ.
 ΚΛ. μή νυν τὸν ἀνθρώπειον αἰδεσθῆς ψόγον. 910
 ΑΓ. φήμη γε μέντοι δημόθρους μέγα σθένει.
 ΚΛ. ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.
 ΑΓ. οὗ τοι γυναικὸς ἔστιν ἱμείρειν μάχης.
 ΚΛ. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.
 ΑΓ. ἦ καὶ σὺ νίκην τήνδε δῆριος τίεις; 915
 ΚΛ. πιθοῦ κράτος μέντοι πάρες γ' ἐκὼν ἐμοί.
 ΑΓ. ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας
 λυοί τάχος, πρόδουλον ἔμβασιν ποδός.
 καὶ τοῖσδέ μ' ἐμβαίνονθ' αἰλουργέσιν θεῶν

μή τις πρόσωθεν ὄμματος βάλοι φθόνος. 920
 πολλὴ γὰρ αἰδὼς † στρωματοφθορεῖν ποσὶν
 φθείροντα πλοῦτον ἀργυρωνήτους θ' ὑφάς.
 τούτων μὲν οὕτω· τὴν ξένην δὲ πρευμαίνῳ
 τήνδ' ἐσκόμιζε. τὸν κρατοῦντα μαλθακῶς
 θεὸς πρόσωθεν εὐμενῶς προσδέκεται. 925

ἐκὼν γὰρ οὐδεὶς δουλίῳ χρήται ζυγῷ.
 αὕτη δὲ, πολλῶν χρημάτων ἐξαίρετον
 ἄνθος, στρατοῦ δώρημ', ἐμοὶ ξυνέσπετο.
 ἐπεὶ δ' ἀκούειν σου κατέστραμμαι τάδε,
 εἰμ' ἐς δόμων μέλαθρα πορφύρας πατῶν. 930

ΚΛ. ἔστιν θάλασσα—τίς δέ νιν κατασβέσει;—
 τρέφουσα πολλῆς πορφύρας ἰσάργυρον
 κηκίδα παγκαίνιστον, εἰμάτων βαφάς.
 οἴκοις δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ,
 ἔχειν· πένεσθαι δ' οὐκ ἐπίσταται δόμος. 935
 πολλῶν πατησμὸν δ' εἰμάτων ἂν ἠυξάμην,
 δόμοισι προὔνεχθέντος ἐν χρηστηρίοις
 ψυχῆς κόμιστρα τῇσδε μηχανωμένη.
 ρίζης γὰρ οὔσης φυλλὰς ἔκετ' ἐς δόμους,
 σκιὰν ὑπερτείνασα Σειρίου κυνός. 940
 καὶ σοῦ μολόντος δωματῖτιν ἐστίαν,
 θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν'
 ὅταν δὲ τεύχη Ζεύς γ' ἀπ' ὄμφακος πικρᾶς
 οἶνον, τότ' ἤδη ψῦχος ἐν δόμοις πέλει,
 ἀνδρὸς τελείου δῶμ' ἐπιστρωφωμένου. 945
 Ζεῦ, Ζεῦ Τέλειε, τὰς ἐμὰς εὐχὰς τέλει·
 μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλης τελεῖν.

ΧΟ. τίπτε μοι τόδ' ἐμπέδως στρ. α'.
 δεῖγμα προστατήριον
 καρδίας τερασκόπου ποτᾶται, 950
 μαντιπολεῖ δ' ἀκέλευστος ἄμισθος αἰοιδά,
 οὐδ' ἀποπτύσαι, δίκαν
 δυσκρίτων ὀνειράτων,
 θάρσος εὐπιθὲς ἔζει
 φρενὸς φίλοι θρόνον; χρόνος δ' ἐπὶ 955

πρυμνησίων ξυνεμβολαῖς
ψαμμίας ἀκάτας παρή-
βησεν, εὐθ' ὑπ' Ἴλιον
ᾠρτο ναυβάτας στρατός.

πεύθομαι δ' ἀπ' ὀμμάτων ἀντ. α'. 980
νόστον, αὐτόμαρτυς ὦν·

τὸν δ' ἄνευ λύρας ὅμως ὑμνωδεῖ
θρήνον Ἑρινύος αὐτοδίδακτος ἔσωθεν
θυμός, οὐ τὸ πᾶν ἔχων
ἐλπίδος φίλον θράσος. 965

σπλάγχχνα δ' οὔτι ματάζει,
πρὸς ἐνδίοις φρεσὶν τελεσφόροις
δίναϊς κυκλούμενον κέαρ.
εὐχομαι δ' ἀπ' ἐμᾶς * τὸ πᾶν
ἐλπίδος ψύθῃ πεσεῖν 970
ἐς τὸ μὴ τελεσφόρον.

μάλα γέ τοι τὸ † μεγάλας ὑγείας στρ. β'.

ἀκόρεστον τέρμα, νόσος γὰρ * αἰὲ
γείτων ὁμότοιχος ἐρείδει,
καὶ πότμος εὐθυπορῶν 975

ἄνδρὸς ἔπαισεν * *
* * ἄφαντον ἔρμα.
καὶ τὸ μὲν πρὸ χρημάτων
κτησίων ὄκνος βαλὼν
σφενδόνας ἀπ' εὐμέτρον, 980
οὐκ ἔδν πρόπας δόμος,
πημονᾶς γέμων ἄγαν,
οὐδ' ἐπόντισε σκάφος.

πολλά τοι δόσις

ἐκ Διὸς ἀμφιλαφής τε καὶ ἐξ ἀλόκων ἐπετειᾶν 985
νῆστιν ὤλεσεν νόσον.

τὸ δ' ἐπὶ γᾶν πεσὸν ἄπαξ θανάσιμον ἀντ. β'.
προπάροιθ' ἄνδρὸς μέλαν αἶμα τίς ἂν
πάλιν ἀγκαλέσαιοτ' ἐπαείδων;

οὐδὲ τὸν ὀρθοδαῇ 990
τῶν φθιμένων ἀνάγειν

Ζεὺς † ἂν ἔπαυσεν ἐπ' εὐλαβείᾳ.

εἰ δὲ μὴ τεταγμένα
μοῦρα μοῦραν ἐκ θεῶν
εἶργε μὴ πλέον φέρειν,
προφθάσασα καρδία
γλῶσσαν ἂν τὰδ' ἐξέχει.
νῦν δ' ὑπὸ σκότῳ βρέμει
θυμαλγῆς τε καὶ

995

οὐδὲν ἐπελπομένα ποτὲ καίριον ἐκτολυπεύσειν, 1000

ζωπυρουμένας φρενός.

ΚΛ. εἴσω κομίζου καὶ σύ· Κασσάνδραν λέγω·

ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις
κοινωνὸν εἶναι χερνίβων, πολλῶν μετὰ
δούλων σταθεῖσαν κτησίου βωμοῦ πέλας. 1005
ἐκβαίν' ἀπήνης τῆσδε, μηδ' ὑπερφρόνει.
καὶ παῖδα γάρ τοι φασὶν Ἀλκμήνης ποτὲ
πραθέντα τλῆναι, καὶ ζυγῶν θιγεῖν βία.
εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης,
ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις· 1010
οἱ δ' οὔ ποτ' ἐλπίσαντες ἤμησαν καλῶς,
ὥμοί τε δούλοις πάντα καὶ παρὰ στάθμην.
ἔχεις, παρ' ἡμῶν οἰάπερ νομίζεται.

ΧΟ. σοί τοι λέγουσα παύεται σαφῇ λόγον.

ἐντὸς δ' ἂν οὔσα μορσίμων ἀγρευμάτων 1015
πείθοι' ἂν, εἰ πείθοι· ἀπειθοίης δ' ἴσως.

ΚΛ. ἀλλ' εἶπερ ἐστὶ μὴ, χελιδόνος δίκην,
ἀγνώτα φωνὴν βάρβαρον κεκτημένη,
ἔσω φρενῶν λέγουσα πείθω νιν λόγῳ.

ΧΟ. ἔπον· τὰ λῶστα τῶν παρεστώτων λέγει. 1020
πείθου, λιποῦσα τόνδ' ἀμαξήρη θρόνον.

ΚΛ. οὐ τοι θυραία τῇδ' ἐμοὶ σχολὴ πάρα
τρίβειν· τὰ μὲν γὰρ ἐστίας μεσομφάλου,
ἔστηκεν ἤδη μῆλα πρὸς σφαγὰς πυρός,
ὥς οὔ ποτ' ἐλπίσασι τήνδ' ἔξιν χάριν. 1025
σὺ δ' εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει·
εἰ δ' ἀξυνήμων οὔσα μὴ δέχει λόγον,

σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χερί.

ΧΟ. ἔρμηνέως ἔοικεν ἢ ξένη τοροῦ
δεῖσθαι· τρόπος δὲ θηρὸς ὡς νεαίρετον. 1030

ΚΑ. ἢ μαίνεται γε καὶ κακῶν κλύει φρενῶν,
ἥτις λιποῦσα μὲν πόλιν νεαίρετον
ἥκει, χαλινὸν δ' οὐκ ἐπίσταται φέρειν
πρὶν αἵματηρὸν ἐξαφρίζεσθαι μένος.
οὐ μὴν πλέω ῥίψας ἀτιμωθήσομαι. 1035

ΧΟ. ἐγὼ δ', ἐποικτείρω γάρ, οὐ θυμώσομαι.
ἴθ', ὦ τάλαινα, τόνδ' ἐρημώσας ὄχον,
εἴκουσ' ἀνάγκη τῇδε καίνισον ζυγόν.

ΚΑΣΣΑΝΔΡΑ.

ὄτοτοτοῖ, πόποι, δᾶ. στρ. α'.

ὦ ἄπολλον, ὦ ἄπολλον. 1040

ΧΟ. τί ταῦτ' ἀνωτότῃς ἀμφὶ Λοξίου;
οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν.

ΚΑ. ὄτοτοτοῖ, πόποι, δᾶ. ἀντ. α'.

ὦ ἄπολλον, ὦ ἄπολλον.

ΧΟ. ἦδ' αὖτε δυσφημοῦσα τὸν θεὸν καλεῖ, 1045
οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.

ΚΑ. Ἀπόλλων, Ἀπόλλων στρ. β'.

ἀγνῶτ', ἀπόλλων ἐμός·

ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.

ΧΟ. χρήσειν ἔοικεν ἀμφὶ τῶν αὐτῆς κακῶν. 1050
μένει τὸ θεῖον δουλίᾳ παρὸν φρενί.

ΚΑ. Ἀπόλλων, Ἀπόλλων ἀντ. β'.

ἀγνῶτ', ἀπόλλων ἐμός.

ἂ ποῖ ποτ' ἤγαγές με; πρὸς ποίαν στέγην;

ΧΟ. πρὸς τὴν Ἀτρειδῶν· εἰ σὺ μὴ τόδ' ἐννοεῖς, 1055
ἐγὼ λέγω σοι· καὶ τὰδ' οὐκ ἐρεῖς ψῦθη.

ΚΑ. ἂ ἂ, στρ. γ'.

μισόθεον μὲν οὖν· πολλὰ συνίστορα

αὐτοφόνα κακὰ καὶ ἀρτάναι·

ἀνδροσφαγεῖον καὶ πέδου ῥαντήριον. 1060

ΧΟ. ἔοικεν εὖρις ἢ ξένη, κυνὸς δίκην,

εἶναι· ματεύει δ' ὧν ἀνευρήσει φόνον.

ΚΑ. ᾠ ᾠ, ἀντ. γ'.

μαρτυρίοισι γὰρ τοῖσδ' ἐπιπείθομαι,—

κλαιόμενα τάδε βρέφη σφαγὰς 1085

ὀπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

ΧΟ. ἦ μὴν κλέος σοῦ μαντικὸν πεπυσμένοι
ἦμεν· προφήτας δ' οὔτινας μαστεύομεν.

ΚΑ. ἰὼ, πόποι, τί ποτε μῆδεται; στρ. δ'.

τί τόδε νέον ὄχος μέγα; 1070

μέγ' ἐν δόμοισι τοῖσδε μῆδεται κακὸν,
ἄφερτον φίλοισιν, δυσίατον· ἀλλὰ δ'
ἐκὰς ἀποστατεῖ.

ΧΟ. τούτων αἰδρὶς εἰμι τῶν μαντευμάτων·
ἐκεῖνα δ' ἔγνων· πᾶσα γὰρ πόλις βοᾷ. 1075

ΚΑ. ἰὼ, τάλαινα, τόδε γὰρ τελεῖς, ἀντ. δ'.

τὸν ὁμοδέμνιον πόσιν

λουτροῖσι φαιδρύνασα—πῶς φράσω τέλος;

τάχος γὰρ τόδ' ἔσται. προτείνει δὲ χεῖρ ἐκ
χερὸς ὀρέγματα. 1080

ΧΟ. οὐπω ξυνῆκα· νῦν γὰρ ἐξ αἰνιγμάτων
ἐπαργέμοισι θεσφάτοις ἀμχανῶ.

ΚΑ. ἐε, παπαῖ, παπαῖ, τί τόδε φαίνεται; στρ. ε'.

ἦ δίκτυόν τί γ' Ἄιδου;

ἀλλ' ἄρκυς ἦ ξύνεννος, ἦ ξυναιτία 1085

φόνου. στάσις δ' ἀκόρετος γένει

κατολολυξάτω θύματος λευσίμου.

ΧΟ. ποίαν Ἑρινὺν τήνδε δώμασιν κέλει στρ. στ'.

ἐπορθιάζειν; οὐ με φαιδρύνει λόγος.

ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς 1090

σταγῶν, ἅτε † καιρία πτώσιμος

ξυνανύτει βίου δύντος αὐγαῖς.

ταχεῖα δ' ἅτα πέλει.

ΚΑ. ᾠ ᾠ, ἰδού, ἰδού· ἄπεχε τῆς βοῦς ἀντ. ε'.

τὸν ταῦρον· ἐν πέπλοισιν 1095

μελαγκέρῳ λαβοῦσα μηχανήματι

τύπτει· πίτνει δ' * ἐν ἐνύδρῳ τεύχει.

δολοφόνου λέβητος τύχαν σοι λέγω.

ΧΟ. οὐ κομπάσαιμ' ἂν θεσφάτων γνῶμων ἄκρος ἀντ. στ'.
εἶναι· κακῶ δέ τῃ προσεικάζω τάδε. 1100

ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις
βροτοῖς στέλλεται; κακῶν γὰρ διαὶ
πολυεπεῖς τέχναι θεσπιωδὸν
φόβον φέρουσιν μαθεῖν. 1104

ΚΑ. ἰὼ, ἰὼ, ταλαίνας κακόποτμοι τύχαι· στρ. ζ'.
τὸ γὰρ ἐμὸν θροεῖς πάθος ἐπεγχείας.
ποῖ δὴ με δεῦρο τὴν τάλαιναι ἤγαγες
οὐδέν ποτ' εἰ μὴ ξυνθανομένην; τί γάρ;

ΧΟ. φρενομανῆς τις εἶ θεοφόρητος, ἀμ- στρ. η'.
φί δ' αὐτὰς θροεῖς 1110
νόμον ἄνομον, οἷά τις ξουθὰ
ἀκόρετος βοᾷς, φεῦ ταλαίναις φρεσὶν
Ἰτυν Ἰτυν στένουσ' ἀμφιθαλῇ κακοῖς
ἀηδῶν βίον.

ΚΑ. ἰὼ, ἰὼ, λιγείας μόρον ἀηδόνας· ἀντ. ζ'.
περίβαλον γὰρ οἱ πτεροφόρον δέμας 1116
θεοὶ, γλυκύν τ' αἰῶνα κλαυμάτων ἄτερ·
ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί.

ΧΟ. πόθεν ἐπισσύτους θεοφόρους τ' ἔχεις ἀντ. η'.
ματαίους δῦας, 1120
τὰ δ' ἐπίφοβα δυσφάτω κλαγγᾷ
μελοτυπεῖς, ὁμοῦ τ' ὀρθίοις ἐν νόμοις;
πόθεν ὄρους ἔχεις θεσπεσίας ὁδοῦ
κακορρήμονας;

ΚΑ. ἰὼ γάμοι, γάμοι στρ. θ'.
Πάριδος, ὀλέθριοι φίλων. 1126
ἰὼ Σκαμάνδρου πάτριον ποτόν·
τότε μὲν ἀμφὶ σὰς αἰόνας τάλαιν'
ἡνυτόμαν τροφαῖς·

νῦν δ' ἀμφὶ Κωκυτόν τε καὶ χερουσίους 1130
ὄχθους ἔοικα θεσπιωδήσειν τάχα.

ΧΟ. τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω; στρ. ι'.
νεογνὸς † ἀνθρώπων μάθοι.

πέπληγμαι δ' ὑπαὶ δῆγματι φοινίῳ,
 δυσαλγεί τύχα μινυρὰ θρεομένας, 1135
 θαύματ' ἐμοὶ κλύειν.

ΚΑ. ἰὼ πόνοι, πόνοι ἀντ. θ'.
 πόλεος ὀλομένας τὸ πᾶν.

ἰὼ πρόπυργοι θυσίαι πατρὸς,
 πολυκανεῖς βοτῶν ποιονόμων. ἄκος δ' 1140
 οὐδὲν ἐπήρκεσαν,

τὸ μὴ πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν.
 ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ.

ΧΟ. ἐπόμενα προτέροις τὰδ' ἐπεφημίσω. ἀντ. ι'.
 καὶ τίς σε κακοφρονῶν τίθη- 1145

σι δαίμων, ὑπερθεν βαρὺς ἐμπίτνων,
 μελίζειν πάθη γοερά θανατοφόρα.
 τέρμα δ' ἀμυχανῶ.

ΚΑ. καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων
 ἔσται δεδορκῶς, νεογάμου νύμφης δίκη. 1150
 λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολὰς
 πνέων ἐσήξειν, ὥστε κύματος δίκη
 κλύζειν πρὸς αὐγὰς τοῦδε πῆματος πολὺ
 μεῖζον· φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.

καὶ μαρτυρεῖτε συνδρόμῳ ἵχνος κακῶν 1155
 ῥινηλατούσῃ τῶν πάλαι πεπραγμένων.

τὴν γὰρ στέγην τήνδ' οὐποτ' ἐκλείπει χορὸς
 ξύμφθογγος, οὐκ εὐφωνος· οὐ γὰρ εὖ λέγει.
 καὶ μὴν πεπωκὼς γ', ὡς θρασύνεσθαι πλέον,
 βρότειον αἶμα, κῶμος ἐν δόμοις μένει 1160
 δύσπεμπτος ἔξω ξυγγόνων Ἑρινύων.

ὑμνοῦσι δ' ὕμνον δώμασιν προσήμεναι,
 πρῶταρχον ἄτην· ἐν μέρει δ' ἀπέπτυσαν
 εὐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς.

ἤμαρτον, ἣ † κυρῶ τι τοξότης τις ὥς ; 1165
 ἣ ψευδόμαντις εἰμι θυροκόπος φλέδων ;
 ἐκμαρτύρησον προὔμοσας τὸ μὴ εἰδέναι
 λόγῳ παλαιᾷ τῶνδ' ἀμαρτίας δόμων.

ΧΟ. καὶ πῶς ἂν ὄρκος, πῆγμα γενναίως παγὲν,

παιώνιον γένοιτο; θαυμάζω δέ σου,
 πόντου πέραν τραφείσαν ἀλλόθρουν πόλιν
 κυρεῖν λέγουσαν, ὥσπερ εἰ παρεστάταις. 1170

ΚΑ. μάντις μ' Ἀπόλλων τῷδ' ἐπέστησεν τέλει.

ΧΟ. μῶν καὶ θεός περ ἡμέρῳ πεπληγμένος;

ΚΑ. προτοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε. 1175

ΧΟ. ἀβρύνεται γὰρ πᾶς τις εὖ πράσσω·ν πλέον.

ΚΑ. ἀλλ' ἦν παλαιστής κάρτ' ἐμοὶ πνέων χάριν.

ΧΟ. ἦ καὶ τέκνων εἰς ἔργον ἤλθετον νόμῳ;

ΚΑ. ξυναινέσασα Λοξίαν ἐψευσάμην.

ΧΟ. ἤδη τέχναισιν ἐνθέοις ἡρμημένη; 1180

ΚΑ. ἤδη πολίταις πάντ' ἐθέσπιζον πάθη.

ΧΟ. πῶς δῆτ' ἄνατος ἦσθα Λοξίου κότῳ;

ΚΑ. ἔπειθον οὐδέν' οὐδέν, ὥς τάδ' ἤμπλακον.

ΧΟ. ἡμῖν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.

ΚΑ. ἰοῦ ἰοῦ, ὦ ὦ κακά. 1185

ὑπ' αὖ με δεινὸς ὀρθομαντείας πόνος

στροβεῖ, τaráσσων φροιμίους * * *.

ὁράτε τούσδε τοὺς δόμοις ἐφημένους

νέους, ὀνείρων προσφερεῖς μορφώμασιν;

παῖδες θανόντες ὥσπερ εἰ πρὸς τῶν φίλων, 1190

χεῖρας κρεῶν πλήθοντες οἰκείας βοράς,

ξὺν ἐντέροις τε σπλάγχχν', ἐποίκτιστον γέμος,

πρέπουσ' ἔχοντες, ὧν πατήρ ἐγεύσατο.

ἐκ τῶνδε ποινάς φημι βουλεύειν τινὰ

λέοντ' ἀναλκιν ἐν λέχει στρωφώμενον 1195

οἰκουρὸν, οἶμοι, τῷ μολόντι δεσπότη

ἐμῷ· φέρειν γὰρ χρή τὸ δούλιον ζυγόν.

νεῶν τ' ἑπαρχος Ἰλίου τ' ἀναστάτης

οὐκ οἶδεν οἷα γλώσσα μισήτης κυνὸς

λέξασα κακτεínaσα φαιδρόνους, δίκην 1200

Ἄτης λαθροῖου, τεύξεται κακῇ τύχῃ.

τοιαῦτα τολμᾷ· θῆλυς ἄρσενος φονεὺς

ἐστίν. τί νιν καλοῦσα δυσφιλὲς δάκος

τύχοιμ' ἄν; ἀμφίσβαιναν, ἢ Σκύλλαν τινὰ

οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην, 1205

θύουσιν Ἄιδου μητέρ', ἄσπονδόν τ' ἀρὰν
 φίλοις πνέουσιν; ὥς δ' ἐπωλολύξατο
 ἢ παντότολμος, ὥσπερ ἐν μάχης τροπῇ.
 δοκεῖ δὲ χαίρειν νοστήμῳ σωτηρίᾳ.
 καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω· τί γάρ; 1210
 τὸ μέλλον ἥξει. καὶ σύ μ' ἐν τάχει παρῶν
 ἄγαν γ' ἀληθόμαντιν οἰκτεῖρας ἐρεῖς.

ΧΟ. τὴν μὲν Θυέστου δαῖτα παιδεῖων κρεῶν
 ξυνῆκα καὶ πέφρικα· καὶ φόβος μ' ἔχει
 κλύοντ' ἀληθῶς οὐδὲν ἐξηκασμένα· 1215
 τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσὼν τρέχω.

ΚΑ. Ἀγαμέμνονός σέ φημ' ἐπόψεσθαι μόνον.

ΧΟ. εὐφημον, ὦ τάλαινα, κοίμησον στόμα.

ΚΑ. ἀλλ' οὔτι Παιὼν τῷδ' ἐπιστατεῖ λόγῳ.

ΧΟ. οὐκ, εἰ παρέσται γ'· ἀλλὰ μὴ γένοιτό πω. 1220

ΚΑ. σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει.

ΧΟ. τίνος πρὸς ἀνδρὸς τοῦτ' ἄχος πορσύνεται;

ΚΑ. ἦ κάρτ' ὅρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν.

ΧΟ. τοῦ γὰρ τελούντος οὐ ξυνῆκα μηχανήν.

ΚΑ. καὶ μὴν ἄγαν γ' Ἑλλην' ἐπίσταμαι φάτιν. 1225

ΧΟ. καὶ γὰρ τὰ πυθόκραντα, δυσμαθῇ δ' ὅμως.

ΚΑ. παπαῖ· οἶον τὸ πῦρ· ἐπέρχεται δέ μοι.

ὁτοτοῖ, Λύκει' Ἀπολλων· οἱ ἐγὼ, ἐγὼ.

αὕτη δίπους Λέαινα, συγκοιμωμένη

λύκῳ, Λέοντος εὐγενοῦς ἀπουσία, 1230

κτενεῖ με τὴν τάλαιναν· ὥς δὲ φάρμακον

τεύχουσα κάμου μισθὸν ἐνθήσειν κότῳ

ἐπέυχεται, θήγουσα φωτὶ φάσγανον

ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον.

τί δῆτ' ἐμαντῆς καταγέλωτ' ἔχω τάδε 1235

καὶ σκῆπτρα καὶ μαντεῖα περὶ δέρῃ στέφῃ;

σὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ.

ἵτ' ἐς φθόρον πεσόντ'· † ἄγ' ὦδ'· ἄμ' ἔψομαι.

ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουτίζετε.

ἰδοὺ δ', Ἀπόλλων αὐτὸς ἐκδύων ἐμέ 1240

χρηστηρίαν ἐσθῆτ', ἐποπτεύσας δέ με

κὰν τοῖσδε κόσμοις καταγελωμένην μετὰ
 φίλων ὑπ' ἐχθρῶν οὐ διχορρόπως μάτην.
 καλουμένη δὲ φοιτᾶς, ὥς ἀγύρτρια,
 πτωχὸς, τάλαινα, λιμοθνῆς ἤνεσχόμην. 1245
 καὶ νῦν ὁ μάντις, μάντιν ἐκπράξας ἐμὲ,
 ἀπήγαγ' ἐς τοιάσδε θανασίμους τύχας.
 βωμοῦ πατρώου δ' ἀντ' ἐπίξηνον μένει,
 θερμῷ κοπείσης φοινίῳ προσφάγματι.
 οὐ μὲν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν. 1250
 ἦξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος,
 μητροκτόνον φίτυμα, ποινάτωρ πατρός·
 φυγὰς δ' ἀλήτης τῆσδε γῆς ἀπόξενος
 κάτεισιν, ἄτας τάσδε θριγκώσων φίλοις·
 ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας, 1255
 ἄξειν νιν ὑπτίασμα κειμένου πατρός.
 τί δῆτ' ἐγὼ κάτοικος ὧδ' ἀναστένω,
 ἐπεὶ τὸ πρῶτον εἶδον Ἴλίου πόλιν
 πράξασαν ὥς ἔπραξεν, οἱ δ' εἶχον πόλιν,
 οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει; 1260
 ἰοῦσα πράξω, τλήσομαι τὸ κατθανεῖν.
 Ἄιδου πύλας δὲ τάσδ' ἐγὼ προσεννέπω.
 ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν,
 ὥς ἀσφάδαστος, αἱμάτων εὐθνησίμων
 ἀπορρυνέντων, ὅμμα συμβάλω τόδε. 1265

ΧΟ. ὦ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφῇ
 γύναι, μακρὰν ἔτεινας· εἰ δ' ἐτητύμως
 μόρον τὸν αὐτῆς οἶσθα, πῶς θεηλάτου
 βοδὸς δίκην πρὸς βωμὸν εὐτόλμως πατεῖς;

ΚΑ. οὐκ ἔστ' ἄλυξις, οὐ, ξένοι, χρόνον πλέω. 1270

ΧΟ. ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται.

ΚΑ. ἦκει τόδ' ἡμάρ· σμικρὰ κερδανῶ φυγῇ.

ΧΟ. ἀλλ' ἴσθι τλήμων οὐσ' ἀπ' εὐτόλμου φρενός.

ΚΑ. οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.

ΧΟ. ἀλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῷ. 1275

ΚΑ. ἰὼ, πάτερ, σοῦ τῶν τε γενναίων τέκνων.

ΧΟ. τί δ' ἐστὶ χρῆμα; τίς σ' ἀποστρέφει φόβος;

ΚΑ. φεῦ, φεῦ.

ΧΟ. τί τοῦτ' ἔφευξας; εἴ τι μὴ φρενῶν στύγος.

ΚΑ. φόνον δόμοι πνέουσιν αἵματοσταγῇ.

1250

ΧΟ. καὶ πῶς; τόδ' ὄζει θυμάτων ἐφεστίων.

ΚΑ. ὁμοίος ἀτμός ὥσπερ ἐκ τάφου πρέπει.

ΧΟ. οὐ Σύριον ἀγλαίσμα δώμασιν λέγεις.

ΚΑ. ἀλλ' εἶμι καὶ δόμοισι κωκύουσιν ἐμὴν

Ἀγαμέμνονός τε μοῖραν. ἀρκέτω βίος.

1255

ἰὼ, ξένοι.

οὐ τοι δυσοίζω, θάμνον ὥς ὄρνις, φόβῳ

ἄλλως· θανούσῃ μαρτυρεῖτέ μοι τόδε,

ὅταν γυνὴ γυναικὸς ἀντ' ἐμοῦ θάνῃ,

ἀνὴρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ.

1260

ἐπιξενοῦμαι ταῦτα δ' ὥς θανουμένη.

ΧΟ. ὦ τλῆμον, οἰκτείρω σε θεσφάτου μόρου.

ΚΑ. ἅπαξ ἔτ' εἰπεῖν ῥῆσιν, οὐ θρήνον θέλω

ἐμὸν τὸν αὐτῆς. ἡλίῳ δ' ἐπεύχομαι

πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαόροις

1265

ἐχθροῖς φονεῦσι † τοῖς ἐμοῖς τίνειν ὁμοῦ

δούλης θανούσης, εὐμαροῦς χειρώματος.

ἰὼ βρότεια πράγματ'. εὐτυχοῦντα μὲν

σκιᾷ τις ἂν πρέψειεν· εἰ δὲ δυστυχῇ,

βολαῖς ὑγρώσσω σπὸ γγος ὤλεσεν γραφήν.

1300

καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτείρω πολύ.

ΧΟ. τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφυ

πᾶσι βροτοῖσιν· δακτυλοδείκτων δ'

οὔτις ἀπειπὼν εἶργει μελάρων,

Μηκέτ' ἐσέλθῃς τάδε φωνῶν.

1305

καὶ τῷδε πόλιν μὲν ἐλεῖν ἔδοσαν

μάκαρες Πριάμου,

θεοτίμητος δ' οἴκαδ' ἰκάνει·

νῦν δ' εἰ προτέρων αἶμ' ἀποτίσει,

καὶ τοῖσι θανοῦσι θανῶν ἄλλων

1310

ποιναὺς θανάτων ἐπικραίνει,

τίς ἂν εὖξαιτο † βροτὸς ὦν ἀσινεῖ

δαίμονι φῦναι, τὰδ' ἀκούων;

- ΑΓ. ὦμοι, πέπληγμαι καιρίαν πληγὴν ἔσω.
- ΧΟ. σῖγα· τίς πληγὴν αὐτεῖ καιρίως οὐτασμένος ; 1315
- ΑΓ. ὦμοι μάλ' αὖθις, δευτέραν πεπληγμένους.
- ΧΟ. τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγματι.
ἀλλὰ κοινωσώμεθ' ἂν πως ἀσφαλῇ βουλευόμενα.
- ΧΟ. α'. ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω,
πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν. 1320
- ΧΟ. β'. ἐμοὶ δ' ὅπως τάχιστα γ' ἐμπεσεῖν δοκεῖ,
καὶ πρᾶγμ' ἐλέγχειν ξὺν νεορρύνῳ ξίφει.
- ΧΟ. γ'. καγὼ, τοιούτου γνώματος κοινωνὸς ὦν,
ψηφίζομαί τι δρᾶν· τὸ μὴ μέλλειν δ' ἀκμή.
- ΧΟ. δ'. ὁρᾶν πάρεστι· φροιμιάζονται γὰρ ὥς 1325
τυραννίδος σημεῖα πράσσοντες πόλει.
- ΧΟ. ε'. χρονίζομεν γάρ· οἱ δὲ τῆς μελλοῦς κλέος
πέδοι πατοῦντες οὐ καθεύδουσιν χερί.
- ΧΟ. στ'. οὐκ οἶδα βουλῆς ἧς τινος τυχὼν λέγω.
τοῦ δρῶντός ἐστι καὶ τὸ βουλευσαί περὶ. 1330
- ΧΟ. ζ'. καγὼ τοιοῦτός εἰμ', ἐπεὶ δυσμηχανῶ
λόγοισι τὸν θανόντ' ἀνιστάμαι πάλιν.
- ΧΟ. η'. ἦ καὶ βίον τείνοντες ὧδ' ὑπέξομεν
δόμων καταισχυντήρσι τοῖσδ' ἡγουμένοις ;
- ΧΟ. θ'. ἀλλ' οὐκ ἀνεκτὸν, ἀλλὰ κατθανεῖν κρατεῖ· 1335
πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.
- ΧΟ. ι'. ἦ γὰρ τεκμηρίοισιν ἐξ οἰμωγμάτων
μαντευσόμεσθα τάνδρὸς ὥς ὀλωλός ;
- ΧΟ. ια'. σάφ' εἰδότας χρὴ τῶνδε μυθεῖσθαι πέρι·
τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναί δίχα. 1340
- ΧΟ. ιβ'. ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,
τρανῶς Ἀτρεΐδην εἰδέναί κυροῦνθ' ὅπως.
- ΚΛ. πολλῶν πάροιθεν καιρίως εἰρημένων,
τάναντί' εἰπεῖν οὐκ ἐπαισχυνθήσομαι.
πῶς γάρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις 1345
δοκοῦσιν εἶναι, πημονὴν ἀρκύστατον
φράξειεν ὕψος κρεῖσσον ἐκπηδήματος ;
ἐμοὶ δ' ἀγὼν ὅδ' οὐκ ἀφρόντιστος πάλαι
νίκης παλαιᾶς ἦλθε, σὺν χρόνῳ γε μὴν.

- ἔστηκα δ' ἔνθ' ἔπαισ' ἐπ' ἐξειργασμένοις. 1350
 οὕτω δ' ἔπραξα, καὶ τὰδ' οὐκ ἀρνήσομαι,
 ὡς μήτε φεύγειν μήτ' ἀμύνασθαι μόρον.
 ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων,
 περιστιχίζω, πλοῦτον εἵματος κακόν.
 παίω δέ νιν δίς· κὰν δυοῖν οἰωγμάτοις 1355
 μεθῆκεν αὐτοῦ κῶλα· καὶ πεπτωκότε
 τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς
 Ἄιδου, νεκρῶν σωτῆρος, εὐκταίαν χάριν.
 οὕτω τὸν αὐτοῦ θυμὸν ὀρμαίνει πεσών·
 κακφυσιῶν ὀξείαν αἵματος σφαγὴν 1360
 βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου,
 χαίρουσαν οὐδὲν ἥσσον ἢ διοσδότῳ
 γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.
 ὡς ᾧδ' ἐχόντων, πρέσβος Ἀργείων τόδε,
 χαίροιτ' ἄν, εἰ χαίροιτ', ἐγὼ δ' ἐπεύχομαι. 1365
 εἰ δ' ἦν πρεπόντως ὥστ' ἐπισπένδειν νεκρῷ,
 τὰδ' ἄν δικαίως ἦν, ὑπερδίκως μὲν οἶν·
 τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὅδε
 πλήσας ἀραίωσιν αὐτὸς ἐκπίνει μολών.
 ΧΟ. θαυμάζομέν σου γλῶσσαν, ὡς θρασύστομος, 1370
 ἥτις τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον.
 ΚΛ. πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος·
 ἐγὼ δ' ἀτρέστῳ καρδίᾳ πρὸς εἰδότης
 λέγω—σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις,
 ὅμοιον—οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς 1375
 πόσις, νεκρὸς δέ, τῆσδε δεξιᾶς χερὸς
 ἔργον, δικαίας τέκτονος. τὰδ' ᾧδ' ἔχει.
 ΧΟ. τί κακόν, ὦ γύναι, στρ.
 χθονοτρεφὲς ἔδανόν ἢ ποτὸν
 πασάμενα ῥυτᾶς ἐξ ἁλὸς ὄρμενον 1380
 τόδ' ἐπέθου θύος, δημοθρόους τ' ἀρὰς
 ἀπέδικες; ἀπέταμες,
 ἀπόπολις δ' ἔσει,
 μῖσος ὄβριμον ἀστοῖς.
 ΚΛ. νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἐμοὶ 1385

καὶ μῖσος ἀστῶν δημόθρους τ' ἔχειν ἄρᾱς,
οὐδὲν τότ' ἀνδρὶ τῷδ' ἐναντίον φέρων.
ὃς οὐ προτιμῶν ὥσπερ εἰ βοτοῦ μόρον,
μῆλων φλεόντων εὐπόκοις νομεύμασιν,
ἔθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ 1300
ᾠδὴν, ἐπῳδὸν Ὀρηκίων ἀημάτων.
οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν,
μιασμάτων ἄποιν'; ἐπήκοος δ' ἐμῶν
ἔργων δικαστῆς τραχὺς εἶ. λέγω δέ σοι
τοιαῦτ' ἀπειλεῖν, ὥς παρεσκευασμένης 1305
ἐκ τῶν ὁμοίων χειρὶ νικήσαντ' ἐμοῦ
ἄρχειν· εἰ δὲ τοῦμπαλιν κραίνῃ θεός,
γνώσει διδαχθεὶς ὅψ' ἐ γοῦν τὸ σωφρονεῖν.

ΧΟ. μεγαλόμητις εἶ, 1310
περίφρονα δ' ἔλακες, ὥσπερ οὖν 1400
φονολιβεῖ τύχα φρὴν ἐπιμαίνεται,
λίπος ἐπ' ὀμμάτων αἵματος ἐμπρέπειν
ἀτίετον· ἔτι σε χρὴ
στερομέναν φίλων
τύμμα τύμματι τίσαι. 1405

ΚΛ. καὶ τήνδ' ἀκούεις ὀρκίων ἐμῶν θέμιν·
μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
Ἄτην, Ἐρινύν θ', αἰσι τόνδ' ἔσφαξ' ἐγώ,
οὗ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν,
ἕως ἂν αἴθῃ πῦρ ἐφ' ἐστίας ἐμῆς 1410
Αἰγισθος, ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοί.
οὗτος γὰρ ἡμῖν ἀσπίς οὐ σμικρὰ θράσους.
κεῖται, γυναικὸς τῆσδε λυμαντήριος,
Χρυσηΐδων μείλιγμα τῶν ὑπ' Ἰλίου·
ἢ τ' αἰχμάλωτος ἦδε καὶ τερασκόπος, 1415
καὶ κοινόλεκτρος τοῦδε, θεσφατηλόγος
πιστὴ ξύνευνος, ναυτίλοις δὲ σελμάτων
ισοτριβής. ἄτιμα δ' οὐκ ἐπραξάτην·
ὁ μὲν γὰρ οὕτως· ἢ δέ τοι, κύκνου δίκην,
τὸν ἕστατον μέλιψασα θανάσιμον γόνον 1420
κεῖται φιλήτωρ τῷδ', ἐμοὶ δ' ἐπήγαγεν

εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς.

ΧΟ. φεῦ, τίς ἂν ἐν τάχει, μὴ περιώδυνος, στρ. α'.

μηδὲ δεμνιοτήρης,

μόλοι τὸν αἰεὶ φέρουσ' ἐν ἡμῖν 1425

μοῦρ' ἀτέλευτον ὕπνον, δαμέντος

φύλακος εὐμενεστάτου,

[καὶ] πολλὰ τλάντος γυναικὸς διαί;

πρὸς γυναικὸς δ' ἀπέφθισεν βίον.

ἰὼ ἰὼ παράνουσ Ἑλένα, στρ. β'.

μία τὰς πολλὰς, τὰς πάνυ πολλὰς 1431

ψυχὰς ὀλέσασ' ὑπὸ Τροίᾳ,

νῦν δὲ τελείαν

* * * *

† πολύμναστον ἐπηνθίσω [στρ. γ']

δι' αἰμ' ἀνιπτον 1435

ἦτις ἦν τότε ἐν δόμοις

ἔρις ἐρίδματος, ἀνδρὸς οἰζύς.

ΚΛ. μηδὲν θανάτου μοῖραν ἐπέυχου στρ. δ'.

τοῖσδε βαρυνθείς·

μηδ' εἰς Ἑλένην κότον ἐκτρέψης, 1440

ὥς ἀνδρολέτειρ', ὥς μία πολλῶν

ἀνδρῶν ψυχὰς Δαναῶν ὀλέσασ',

ἄξυστατον ἄλγος ἔπραξεν.

ΧΟ. δαῖμον, ὃς ἐμπίτνεις δώμασι καὶ διφυΐ- ἀντ. α'.

οἰσι Τανταλίδαισιν, 1445

κράτος τ' ἰσόψυχον ἐκ γυναικῶν

καρδιόδηκτον ἐμοὶ κρατύνεις.

ἐπὶ δὲ σώματος δίκαν

[μοι] κόρακος ἐχθροῦ σταθεὶς ἐκνόμως

ὕμνον ὕμνεῖν ἐπέύχεται * * 1450

ΚΛ. νῦν δ' ὠρθωσας στόματος γνώμην, ἀντ. δ'.

τὸν τριπάχυνον

δαίμονα γέννης τῇσδε κυκλήσκων·

ἐκ τοῦ γὰρ ἔρως αἱματολοιχὸς

νεῖρα τρέφεται· πρὶν καταλῆξαι

τὸ παλαιὸν ἄχος, νέος ἔχωρ.

- ΧΟ. ἡ μέγαν † οἴκοις τοῖσδε στρ. ε.
 δαίμονα καὶ βαρύμηνιν αἰνεῖς,
 φεῦ, φεῦ, κακὸν αἶνον ἀτηρᾶς τύχας ἀκορέστου.
 ἰὼ, ἰὼ, διαὶ Διὸς 1461
 παναιτίου, πανεργέτα·
 τί γὰρ βροτοῖς ἄνευ Διὸς
 τελεῖται; τί τῶνδ'
 οὐ θεόκραντόν ἐστιν; 1463
 ἰὼ ἰὼ, στρ. στ'.
 βασιλεῦ, βασιλεῦ, πῶς σε δακρύσω;
 φρενὸς ἐκ φιλίας τί ποτ' εἶπω;
 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'
 ἀσεβεῖ θανάτῳ βίον ἐκπνέων. 1470
 ὦ μοί μοι, κοίταν τάνδ' ἀνελεύθερον, στρ. ζ'.
 δολίῳ μόρῳ δαμείς
 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.
 ΚΛ. αὐχεῖς εἶναι τόδε τοῦργον ἐμόν. στρ. η'.
 μὴ δ' ἐπιλεχθῆς 1475
 Ἀγαμεμνονίαν εἶναί μ' ἄλοχον·
 φανταζόμενος δὲ γυναικὶ νεκροῦ
 τοῦδ' ὁ παλαιὸς δριμύς ἀλάστωρ
 Ἀτρέως, χαλεποῦ θοινατῆρος,
 τόνδ' ἀπέτισεν, 1480
 τέλεον νεαροῖς ἐπιθύσας.
 ΧΟ. ὥς μὲν ἀναίτιος εἶ ἀντ. ε'.
 τοῦδε φόνου, τίς ὁ μαρτυρήσων;
 πῶ; πῶ; πατρόθεν δὲ συλλήπτῳ γένοιτ' ἂν ἀλάστωρ. 1485
 βιάζεται δ' ὁμοσπόροις
 ἐπιρροαῖσιν αἱμάτων
 μέλας Ἄρης, ὅποι δίκαν
 προβαίνων πάχνα
 κουροβόρῳ παρέξει. 1490
 ἰὼ ἰὼ, ἀντ. στ'.
 βασιλεῦ, βασιλεῦ, πῶς σε δακρύσω;
 φρενὸς ἐκ φιλίας τί ποτ' εἶπω;
 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'

- ἄσεβει θανάτῳ βίον ἐκπνέων. 1495
 ὦ μοί μοι, κοίταν τάνδ' ἀνελεύθερον, ἀντ. ζ'.
 δολίῳ μόρῳ δαμείς
 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.
 ΚΛ. [οὗτ' ἀνελεύθερον οἶμαι θάνατον 1500
 τῷδε γενέσθαι,]
 οὐδὲ γὰρ οὗτος δολίαν ἄτην ἀντ. η'.
 οἴκοισιν ἔθηκ;
 ἀλλ' ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθὲν
 τὴν πολυκλαύτην Ἰφιγένειάν τ'
 † ἄξια δράσας, ἄξια πάσχων,
 μηδὲν ἐν Ἄιδου μεγαλαυχέιτω, 1505
 ξιφοδηλήτῳ
 θανάτῳ τίσας ἅπερ ἤρξεν.
 ΧΟ. ἀμηχανῶ φροντίδος στερηθεὶς στρ. θ'.
 εὐπάλαμον μέριμναν,
 ὅπα τράπωμαι, πίτνοντος οἴκου. 1510
 δέδοικα δ' ὄμβρου κτύπον δομοσφαλῇ
 τὸν αἵματηρόν· ψακὰς δὲ λήγει.
 δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης
 πρὸς ἄλλαις θηγάναισι Μοῖρα.
 ἰὼ γᾶ, γᾶ, εἴθε μ' ἐδέξω, ἀντ. β'.
 πρὶν τόνδ' ἐπιδεῖν ἀργυροτοίχου 1516
 δροίτας κατέχοντα χαμεύναν.
 τίς ὁ θάψων νιν, τίς ὁ θρηνήσων;
 ἦ σὺ τόδ' ἔρξαι 1520
 τλήσει, κτείνας' ἄνδρα τὸν αὐτῆς
 ἀποκωκῦσαι, ψυχῇ τ' ἄχαριν
 χάριν ἀντ' ἔργων
 μεγάλων ἀδίκως ἐπικράναι;
 τίς δ' ἐπιτύμβιον αἶνον ἐπ' ἀνδρὶ θείῳ [ἀντ. γ'.]
 ξὺν δακρύοις ἰάπτων 1526
 ἀληθείᾳ φρενῶν πονήσει;
 ΚΛ. οὐ σέ προσήκει τὸ μέλημα λέγειν στρ. ι'.
 τοῦτο· πρὸς ἡμῶν
 κάππεσεν, * ἡμεῖς καὶ καταθάψομεν, 1530

οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων,
ἀλλ' Ἴφιγένειά νιν ἀσπασίως

θυγατῆρ, ὡς χρῆ,
πατέρ' ἀντιάσασα πρὸς ὠκύπορον
πόρθμευμ' ἀχέων,

1535

περὶ χεῖρε βαλοῦσα φιλήσει.
XO. ὄνειδος ἦκει τόδ' ἀντ' ὀνειδούς. ἀντ. θ'.

δύσμαχα δ' ἐστὶ κρῖναι·
φέρει φέροντ', ἐκτίνει δ' ὁ καίνων.
μῖμνει δὲ, μῖμνοντος ἐν χρόνῳ Διὸς,
παθεῖν τὸν ἔρξαντα· θέσμιον γάρ·
τίς ἂν γονὰν ἀραῖον ἐκβάλοι δόμων;
κεκόλληται γένος πρὸς ἄτα.

1540

ΚΛ. εἰς τόνδ' ἐνέβης ξὺν ἀληθείᾳ ἀντ. ι'.
χρησμόν· ἐγὼ δ' οὖν

1545

ἐθέλω, daίμονι τῷ Πλεισθениδᾶν
ὄρκους θεμένη, τάδε μὲν στέργειν,
δύσκλητά περ ὄνθ'· ὁ δὲ λοιπὸν, ἰόντ'
ἐκ τῶνδε δόμων ἄλλην γενεὰν
τρίβειν θανάτοις αὐθένταισιν.

1550

κτεάνων τε μέρος
βαιὸν ἐχούσῃ πᾶν ἀπόχρη μοι
ἀλληλοφόνους
μανίας μελάθρων ἀφελούσῃ.

ΑΙΓΙΣΘΟΣ.

ὦ φέγγος εὐφρον ἡμέρας δικηφόρου·
φαίην ἂν ἦδη νῦν βροτῶν τιμαόρους
θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχῃ,
ἰδὼν ὑφαντοῖς ἐν πέπλοις Ἑρινύων
τὸν ἄνδρα τόνδε κείμενον φίλως ἐμοί,
χερὸς πατρώας ἐκτίνοντα μηχανάς.

1555

1560

Ἄτρεὺς γὰρ ἄρχων τῇσδε γῆς, τούτου πατῆρ,
πατέρα Θυέστην τὸν ἐμὸν, ὡς τορῶς φράσαι,
αὐτοῦ τ' ἀδελφόν, ἀμφίλεκτος ὦν κράτει,
ἠνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων.

- καὶ προστρόπαιος ἐστίας μολῶν πάλιν 1565
 τλήμων Θυέστης μοῖραν ἤρετ' ἀσφαλῆ,
 τὸ μὴ θανὼν πατρῶον αἰμάξαι πέδον
 αὐτοῦ· ξένια δὲ τοῦδε δύσθεος πατὴρ
 Ἄτρεὺς προθύμως μᾶλλον ἢ φίλως πατρὶ
 τῷ ᾧ, κρεουργὸν ἡμαρ· εὐθύμως ἄγειν 1570
 δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.
 τὰ μὲν ποδῆρη καὶ χερῶν ἄκρους κτένας
 ἔκρυπτ' ἄνωθεν ἀνδρακὰς καθήμενος·
 ἄσσημα δ' αὐτῶν αὐτίκ' ἀγνοῖα λαβὼν
 ἔσθει βορὰν ἄσωτον, ὥς ὄρας, γένει. 1575
 κάπειτ' ἐπιγνούς ἔργον οὐ καταίσιον,
 ὦμωξεν, ἀμπίπτει δ' ἀπὸ σφαγῆς ἐμῶν·
 μόρον δ' ἄφερτον Πελοπιδαις ἐπέυχεται,
 λάκτισμα δείπνου ξυνδίκως τιθεὶς ἄραν,
 οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος. 1580
 ἐκ τῶνδ' εἰ σοι πεσόντα τόνδ' ἰδεῖν πάρα.
 καὶ γὰρ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς·
 τρίτον γὰρ ὄντα μ' ἐπὶ δέκ' ἀθλίῳ πατρὶ
 ξυνεξελαύνει τυτθὸν ὄντ' ἐν σπαργάνοις·
 τραφέντα δ' αὖθις ἡ δίκη κατήγαγε. 1585
 καὶ τοῦδε τᾶνδρὸς ἡψάμην θυραῖος ὢν,
 πᾶσαν ξυνάψας μηχανὴν δυσβουλίας.
 οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοὶ,
 ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν.
- ΧΟ. Αἰχισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω. 1590
 σὺ δ' ἄνδρα τόνδε φῆς ἐκὼν κατακτανεῖν,
 μόνος δ' ἔποικτον τόνδε βουλευῆσαι φόνον.
 οὐ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κάρα
 δημορριφεῖς, σάφ' ἴσθι, λευσίμους ἄρας.
- ΑΙ. σὺ ταῦτα φωνεῖς νερτέρᾳ προσήμενος 1595
 κώπῃ, κρατούντων τῶν ἐπὶ ζυγῷ δορός;
 γνώσει, γέρων ὢν, ὥς διδάσκεισθαι βαρὺ
 τῷ τηλικούτῳ, σωφρονεῖν εἰρημένον.
 δεσμός δὲ καὶ τὸ γῆρας αἶ τε νήστιδες
 δύαι διδάσκειν ἐξοχώταται φρενῶν 1600

ιατρομάντεις. οὐχ ὁρᾷς ὁρῶν τάδε;
πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῆς.

ΧΟ. γύναι, σὺ τοῦδ' ἦκοντος ἐκ μάχης νέον
οἰκουρὸς εὐνὴν ἀνδρὸς αἰσχύνουσ' ἅμα
ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον. 1605

ΑΙ. καὶ ταῦτα τᾶπη κλαυμάτων ἀρχηγενῇ.
Ὅρφεϊ δὲ γλῶσσαν τὴν ἐναντίαν ἔχεις.
ὁ μὲν γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρᾶ,
σὺ δ' ἐξορίνας νηπίοις ὑλάγμασιν
ἄξει· κραθηβείς δ' ἡμερώτερος φανεῖ. 1610

ΧΟ. ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσει,
ὃς οὐδ' ἐπειδὴ τῷδ' ἐβούλευσας μόρον
δραῦσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνως.

ΑΙ. τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς·
ἐγὼ δ' ὑποπτος ἐχθρὸς ἦ παλαιγενής. 1615
ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι
ἄρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα
ζεύξω βαρεῖαις οὔτι μὴ σειραφόρον
κριθῶντα πῶλον· ἀλλ' ὁ δυσφιλὴς σκότῳ
λιμὸς ξύνοικος μαλθακὸν σφ' ἐπόψεται. 1620

ΧΟ. τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς
οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνή,
χώρας μίασμα καὶ θεῶν ἐγχωρίων,
ἔκτειν'; Ὅρέστης ἄρά που βλέπει φάος,
ὅπως κατελθὼν δεῦρο πρευμαενεῖ τύχῃ 1625
ἀμφοῖν γένηται τοῖνδε παγκρατῆς φονεύς;

ΑΙ. ἀλλ' ἐπεὶ δοκεῖς τάδ' ἔρδειν κοῦ λέγειν, γνῶσει
τάχα.

* * * *

ΑΙ. εἶα δὴ, φίλοι λοχῖται, τοῦργον οὐχ ἑκὰς τόδε.

ΧΟ. εἶα δὴ, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.

ΑΙ. ἀλλὰ καγὼ μὴν πρόκωπος οὐκ ἀναίνομαι θανεῖν. 1630

ΧΟ. δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' αἰρούμεθα.

ΚΛ. μηδαμῶς, ὦ φίλτατ' ἀνδρῶν, ἀλλὰ δράσωμεν κακά·
ἀλλὰ καὶ τάδ' ἐξαμῆσαι πολλὰ δύστηνον θέρος·
πημονῆς δ' ἅλις γ' ὑπάρχει· μηδὲν αἱματώμεθα.

στεῖχε † καὶ σὺ χοῖ γέροντες πρὸς δόμους πειρω-
 μένους, 1635
 πρὶν παθεῖν ἔρξαντες. † ἀρκεῖν χρῆν τάδ' ὡς ἐπράξ-
 αμεν.

εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλλης, δεχοίμεθ' ἄν,
 δαίμονος χηλῇ βαρεῖα δυστυχῶς πεπληγμένοι.
 ὦδ' ἔχει λόγος γυναικὸς, εἴ τις ἀξιοῖ μαθεῖν.

ΑΙ. ἀλλὰ τοῖσδ' ἐμοὶ ματαίαν γλῶσσαν ὦδ' ἀπανθίσαι,
 κάκβαλεῖν ἔπη τοιαῦτα, δαίμονος πειρωμένους, 1641
 σῶφρονος γνώμης δ' ἀμαρτεῖν, τὸν κρατοῦντά * ὅ
 ὑβρίσαι.

ΧΟ. οὐκ ἂν Ἀργείων τόδ' εἴη, φῶτα προσσαίνειν κακόν.

ΑΙ. ἀλλ' ἐγὼ σ' ἐν ὑστέραισιν ἡμέραις μέτειμ' ἔτι.

ΧΟ. οὐκ, ἐὰν δαίμων Ὀρέστην δεῦρ' ἀπευθύνη
 μολεῖν. 1645

ΑΙ. οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.

ΧΟ. πρᾶσσε, πιαίνου, μαιίνων τὴν δίκην· ἐπεὶ πάρα.

ΑΙ. ἴσθι μοι δώσων ἄποινα τῇσδε μωρίας χάριν.

ΧΟ. κόμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας πέλας.

ΚΛ. μὴ προτιμήσης ματαίων τῶνδ' ὑλαγμάτων· ἐγὼ
 καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.

NOTES.

1—8. θεοὺς μὲν—καὶ νῦν] Compare the opening of Soph. *Ajax*, ἀεὶ μὲν—καὶ νῦν κ.τ.λ., and inf. 654, 1246. A statement is made, and a special example is cited in illustration of it. 'I am ever asking of the gods a riddance from these toils during the long time of my year's watch.' Or φρουρᾶς may be in apposition to πόνων, and ἐτείας μῆκος may mean 'lasting for a year,' i.e. that has already lasted so long. Cf. *Od.* iv. 526, φύλασσε δ' ὃ γ' εἰς ἐνιαυτόν.—ἦν κ.τ.λ., 'in keeping which by night on the palace of the Atridae, with head on hand, like (with the vigilance of) a watch-dog.' The word κοιμώμενος, properly meaning 'sleeping on watch,' which taken literally would involve an absurdity, is qualified by ἀγκαθεν, which means in the wakeful position of one who supports his head by his bent arm. *Il.* x. 80, ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, Ἀτρεΐδην προσέειπε.

6. δυνάστας] The sun and moon seem meant, the risings and settings of which he has had opportunities of observing, till he has learnt, as it were, the whole map of the heavens. As the poet nowhere uses a dactyl at the beginning of a verse (except here and there in a proper name), the following line is probably not genuine.

8. καὶ νῦν] 'And so now,'—'and accordingly now,' viz. in the actual performance of the toilsome service complained of.—τὸ σύμβολον, 'the concerted signal of a lighted torch (beacon).' As a rule, the article is used either with both or with neither of two dependent nouns. But inf. 869 we have τῶν σταθμῶν κύνα, and see also v. 1327.

10. ᾧδε κρατεῖ] 'So strong in its belief,' 'so firm in its resolve is the manly-counselling hopeful heart of a woman.' Her confidence in the result is expressed inf. 577. Some refer κρατεῖ to the imperious order given to the watchman. In the epithet ἀνδρόβουλον there is perhaps an intentional ambiguity, 'forming its designs with the firmness of a man,' and 'having plans about a husband,' the latter sense understood by the spectators, but less obvious.

12—18. εὐτ' ἂν δὲ—κλαίω τότε] This forms the protasis and apodosis of a sentence, which is somewhat involved by the intermediate clause *ὅταν δ' αἰεῖδεν κ.τ.λ.* 'And whenever (unable to sleep in my comfortless quarters, and fearing, as holding a night-watch, the penalty of doing this) I have a mind to sing by way of keeping myself awake,—I fall to tears from grief at the affairs of this house, now no longer, as before, managed for the best.' He might have said, *ὅταν, ἐνδροσον εὐνήν ἔχων, ᾄδεν δοκῶ, τότε κλαίω κ.τ.λ.* Grief takes the place of joy in his heart,—he cannot be merry if he would (see v. 619).

15. τὸ μὴ, Lat. *quominus*, is often used nearly as a synonym of ὥστε μὴ, e.g. inf. 552, 1567, and the sense here is, 'to prevent me from closing my eyelids soundly in repose.' So inf. 1265, *ῥμμα συμβάλλω τόδε.*

16. *ὅταν δὲ κ.τ.λ.*] 'So, whenever I have a mind to sing or hum (whistle) a tune, applying in my discomfort (ἐν) this remedy of song against sleep,' &c. By *ἐντέμνειν*, as inf. 386 and 1232, *μισθὸν ἐνθήσειν κότῳ*, the notion is conveyed, by a common metaphor from medicine, of shredding simples into a mixture.—*ἀντίμολπον*, literally 'song-like,' or 'taking the place of song,' like *ἀντίδουλος*, *Cho.* 128, *ἀντίμσθος*, *Suppl.* 266, here has the additional notion of *μολπή ἀντὶ ὕπνου*,—a distinct notion, indeed, but the *double entendre* is very common in tragedy.

21. *πυρός*] 'But now may I get a lucky riddance from my toils by the appearance of the beacon-light bringing good tidings through the gloom of night.' The wish is no sooner expressed than the light is seen (perhaps a sudden blaze was really displayed in the theatre). The warder greets it with a loud "hurrah!" (*ιοῦ*), and says that he intends by that piercing shout (*τορῶς*) to wake up the Queen, that she may utter in the house the joyful (prop. sacrificial) cry of thanksgiving at so auspicious an event. For *ὀλολυγμός* see inf. 578. The allusion is to the sacrifices the queen orders to be performed in the city, inf. 87—96.

31. *φροίμιον*] As a prelude to, i.e. as the first of, the dances that will be given in the city to celebrate the victory. The warder, who was doubtless seen during this prologue on the top of the stage-wall representing the palace of the Atridae, here goes through some figures or steps of a dance, such as is called *κόρδαξ* in comedy.

32. *θήσομαι*] 'I will reckon (lit. 'score') this stroke of luck in the fortunes of my masters, now that this beacon-light has made me a throw of a sice with each of the three dice,' which was the highest throw in playing the game.

34. *γένοιτο δ' οὖν*] The precise sense is, 'Well! I won't say more about *that*,—I will only add, May I grasp the friendly hand of my lord on his return,' viz. to put an end

to the present misdoings in the house. So $\delta' \text{ οὖν}$ is often used, like the Latin *ceterum*, in the sense of 'be that as it may.' See inf. 217, 246, 1545.— $\beta\alpha\sigma\tau\acute{\alpha}\sigma\alpha\iota$ is properly to hold in one's hand so as to feel and bear the weight of any object.

36. $\tau\acute{\alpha} \delta' \text{ ἄλλα}$] 'For the rest, I say nothing. There is a weight (lit. 'a huge ox has set his foot') on my tongue; the house itself, were it to get a voice, would give the plainest account; (I cannot,) for, willing as I am to speak to those who have the knowledge, I purposely forget everything for such as have not.' Similarly Herodotus has $\acute{\epsilon}\kappa\omega\text{ν ἐπιλήθ\omicron}\mu\alpha\iota$ iv. 43, and $\tau\acute{\omicron}\upsilon\tau\omega\text{ν μὲν ἔκ\omega\text{ν ἐπελήθητο}$ iii. 75.— $\mu\alpha\theta\omicron\upsilon\sigma\iota\text{ν}$, cf. 598.

40. The chorus of old men, the watchman having retired into the palace, sing the anapaestic *parodos* as they march in procession across the orchestra to their places at the *thymele* or central altar, on arriving at which they commence the first *stasimon*, v. 104, or rather, perhaps, a *προοίμιον* or introduction to the ode beginning at v. 155, composed more or less in epic and dactylic rhythms.

44. $\tau\iota\mu\acute{\eta}\varsigma$, though preceding Ἀτρεϊδᾶν , seems the genitive in apposition to it, 'a sturdy pair of Atreus' sons, (holding) from Zeus an office of joint thrones and two sceptres (united in one).' The two are spoken of, perhaps in reference to the Spartan kings, as being virtually invested with one and the same office. They are called $\kappa\lambda\epsilon\iota\omega\text{ν ζυγόν}$ in Eur. *Hel.* 392. There is no allusion to this in the *Iliad*, and generally, it is to be observed, this play is based on epic poems entirely distinct from our Homer. We may compare, however, *Il.* xvii. 249, $\text{οἳ τε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστος λαοῖς, ἕκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ}$.

45. $\chi\iota\lambda\iota\omicron\text{ναύταν}$] The poets sometimes give this number, perhaps as a round one; but Thucydides, i. 10, following more nearly the "Catalogue" of *Iliad* ii. says, Homer $\text{πεποίηκε χιλίων καὶ διακοσίων νεῶν}$. Euripides, *Iph. Aul.* 174, has $\text{ἑλάταις χιλιόναυσιν}$.—For $\alphaἴρειν \text{ στόλον}$, a technical term, derived from the notion of going up to the 'high seas,' compare *Suppl.* 2, $\text{στόλον ἡμέτερον νάϊον ἀρθέντ' ἀπὸ προστομίῳν—Νείλου}$.— $\alpha\rho\omega\gamma\acute{\alpha}\nu$ may stand in apposition to στόλον , though rather, perhaps, to the sentence itself. Cf. 218.

49. $\acute{\epsilon}\kappa\pi\alpha\tau\iota\omicron\iota\varsigma \text{ ἄλγεσι}$] 'In solitary grief for their young.' Hesych. $\text{ἐκπάτιον τὸ ἔξω πάτου}$. The birds, deprived of their young (perhaps by some creature of prey) in their wild haunts, scream in distress, and some avenging god punishes the transgressor for the wrong done. It is not said that the unfledged young have been stolen by human hand, though this may be meant. The word παρὰβᾶσιν in v. 59 is used in reference to the transgression of

Paris, who has carried off the bride from Menelaus' home. The simile is good, because it is complete in all its parts, viz. the robbery, the grief, the appeal to justice, and the consequent vengeance.

54. *δεμνιοτήρη πόνον*] Either 'the pains bestowed on their young, causing them to keep the nest,' or 'the pains bestowed on their unfledged (nest-keeping) young.' Hesych. *δεμνιοτήρη πόνον* Αἰσχύλος Ἀγαμέμνονι. καθόσον οἱ νεοσσοὶ ἐπὶ τοιοῦτοί εἰσιν ὥς τὰ δέμνια τηρεῖν καὶ κατέχειν, μηδέπω πέτεσθαι δυνάμενοι. πόνον δέ, τὰ (τὸν?) περὶ τὴν τροφήν αὐτῶν. (This extract was probably made from the same sources as the Medicean Scholia.)

57. *μετοίκων*] The vultures themselves, i.e. the parent-birds, seem to be meant, the reference being to the Athenian custom of residents claiming the protection of the law through their *προστάται*, or registered patrons. Some, however, understand it of the young birds which have been removed and expelled from their home.

60. *οὕτω δέ*] Though the simile of the vultures was so constructed that the terms of it suit the case of Paris, yet for the sake of clearness the application of it is made direct and explicit: 'so the avenging sons of Atreus are sent by Zeus to exact from the Trojans vengeance for one who was the wife of many husbands.' The *Ζεὺς* of v. 56 is contrasted with the *Ζεὺς* of v. 62, with the distinctive epithet of *Ξένιος*. See inf. 353, *Δία τοι Ξένιον μέγαν αἰδοῦμαι, τὸν τάδε πράξαντ' κ.τ.λ.*, and for the application of a simile, v. 390, *οἷος καὶ Πάρις ἐλθὼν κ.τ.λ.*

61. *ἐπ' Ἀλεξάνδρῳ*] For the dative see inf. 354.

62. *πολυάνορος*] Helen was said to have had a number of suitors and more than one husband. They are enumerated by Apollodorus, III. 10. 8, where they form together a tolerably long list of twenty-eight.

64. Perhaps *κονίαις ἐνερεϊδομένον*, which restores the caesura and supplies a government of *κονίαις*, which is now a dative of place.—*προτελείαις*, 'the onset,' a metaphor from the preliminary rites of marriage. The meaning perhaps is, that war was sent or threatened by Zeus before the marriage was accomplished; cf. inf. 395. Eur. *Iph. Aul.* 64. We cannot tell how this subject of the Rape of Helen was treated in the *Cypria*, which Aeschylus followed. Possibly some ancient marriage-ceremony is alluded to, as the breaking of a spear-shaft over the head of a bride. Compare Ovid, *Fast.* II. 560, where the parting of a bride's hair with the point of a spear is mentioned. Hesych. *προτέλεια*· ἡ πρὸ τῶν γάμων θυσία, καὶ ἐορτή. τέλος γὰρ ὁ γάμος, ἀπὸ τοῦ εἰς τελεióτητα ἄγειν. Inf. 219, it means simply θυσία ὑπὲρ τῶν νηῶν. See also v. 699. In *Iph. Aul.* 433 *προτελίξεν* is to consecrate or dedicate by a marriage-rite.

66. *θήσων*] It is doubtful if this is the true reading. Both grammar and metre point to *Δαναοῖς ἐπιθήσοντας*, the future participle being hardly used like the Latin *impositurus*, but rather as the supine in *-um* with verbs of motion. Cf. *Il. II.* 39, *θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἀλγέα τε στοναχὰς τε Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕμνιν*.

71. *παραθέλξει*] The subject is uncertain; the sense may be either, 'Paris will not allay the wrath of Zeus for an unholy marriage by any tears or sacrifices,' or 'Agamemnon will not appease Zeus for the impious slaughter of his daughter.' The latter sense rather better suits *ἀπύρων ἱερῶν*, meaning an irregular or unlawful rite, as not made by a burnt-offering. It is called *θυσιὰ δδαιτος* inf. 146.—*ἀτενείς*, 'intense,' or perhaps 'obstinate,' applied to that which will break rather than bend or stretch.

72. *ἡμεῖς*] 'We, the aged men of the chorus, taking no part in the vengeance (i.e. in the expedition to exact it), are staying at home, supporting our feeble steps on staves.' Whether *ἀτίται* (from *ἀτίτης*) or *ἀτίτα* be read, the sense seems to be 'non-avenging.' Hesych. *ἀτίται* ἄδικοι (perhaps *ἀπόδικοι*, 'keeping away from the suit').

75. We must suppose that each *χορευτής* carried a stick (*βακτηρία*) as he walked over the orchestra. There is an allusion to the riddle of the Sphinx said to have been solved by Oedipus, about walking on four, two, and three legs at different periods of life.

77. *ἀνάσσω*] 'holding sway.' The vigour of youth,—its *marrow*, as it were,—seems regarded as holding the seat of life, like the *anima* of Lucretius, in the centre of the breast. The sense is, 'as boyish strength and spirit, when yet below the military age (*Theb.* 10), are as unfit for service as the feebleness of those who are past it, so the very old man supports his steps on a stick, and dreams by day in his dotage like a mere child.' In the words "*Ἀρης οὐκ ἐνὶ χώρα* and their correlative *παιδὸς οὐδὲν ἀρείων*, the military *ἡλικία* or age of service is described.

79. *ὁ θ' ὑπέργῃρως* is conjectural; some read *τό θ' ὑπέργῃρων*, with no difference of meaning. (*The Med.* has *τίθιπεργήρως*.)—*φυλλάδος*, see *Suppl.* 98, *πυθμὴν τεθαλῶς*, and inf. 939, *ρίξης γὰρ οὐσης φυλλὰς ἔκετ' ἐς δόμους*.

82. *ἀλάνει*, like *ἀλύει*, implies the wandering of a weak, disordered, or dreamy mind. The precise idea conveyed by 'day-dream' is not certain; but it is capable of a fair explanation as a poetical phrase. In his waking hours the old man is as full of fancies and delusions as ordinary dreamers are. Cf. *νυκτίφαντ' ὀνείρατα*, *Prom.* 675.

83. *σὺ δὲ κ.τ.λ.*] The Queen, aroused from her slumbers by the warder's cry (25), now appears on the stage. She is too much engaged in preparations before the palace

to heed the appeal for information. The question here asked, what message she has heard, is answered at length v. 272 seqq.

87. *θυοσκινεῖς* is doubtful, though the meaning is not affected by the precise form of the word. Perhaps *θεοσκνεῖς*. Hesychius may even have had this passage in view, *θεοσκνεῖ θεοὺς τιμᾷ*. By *περίπεμπτα*, which seems to agree with *θύη* implied in the verb, the offerings are meant which had been previously sent round, or held in readiness by a state order, for a general thanksgiving on the tidings of the expected victory.

88. The gods who guard the city are divided into supernal and infernal, and again, those whose statues were placed in the agora are distinguished from those who preside over local country districts,—and this is expressed according to the Athenian idea. Compare *Theb.* 261, *πεδιονόμοις τε κἀγορᾷς ἐπισκόποις*.

93. Hesych. *ἀνίσχει· ἀνατέλλει*.

95. *ἀδόλοισι*] Prof. Kennedy well points out that this epithet is probably added in reference to the use of incense in magic and sorcery.—*παρηγορίαις*, like the modern medical term ‘paregoric’ for a soothing powder or draught, alludes to the *ἱλασμοὶ* or propitiatory offerings. So Musaeus, 39, *πολλάκι καὶ τὸν ἔρωτα παρηγορέσκε θυηλαῖς*.

96. *βασιλείων*] The *Med.* has *βασιλείω*, but ‘royal essence from the stores’ seems less natural than ‘essence from the stores in the palace.’ By the word *πέλανος* any sacrificial cake, oil, unguent or porridge was expressed. It is used of congealed blood, *πέλανος αἵματοςφαγῆς*, in *Pers.* 812, and generally, it is the Latin *libum*.

97—103. *λέξασα—παιῶν τε γενοῦ* is a redundancy sometimes expressed by *εἶτα* or *εἶτα δὲ* after a participle. So in *Ar. Acharn.* 24, *ἄωριαν ἤκοντες εἶτα δ’ ὥστιοῦνται, πῶς δοκεῖς*; *Cho.* 547, *ὥς ἂν δόλῳ κτείναντες ἄνδρα τίμιον δόλῳ τε καὶ ληφθῶσιν*. Translate, ‘Of these matters tell us what it is in your power and what it is right to speak about, and so become a healer of this anxiety, which, in the present ignorance, at one time brings gloom on our minds, while at another you show us a cheering hope arising from the sacrifices, to ward off insatiable care, the soul-consuming grief on our hearts.’

98. *αἰνεῖν*] The old use of the word was ‘to mention,’ ‘talk about,’ ‘tell stories of,’ &c. See inf. 1458.

101. The *Med.* has *ἀγανὰ φαλνεῖς ἐλπὶς ἀμύνει*, which some retain, changing *φαλνεῖς* into *φαίνουσι*. But *ἀγανὰν φαλνεῖς ἐλπὶδ’ ἀμύνειν* seems a more probable reading.

103. This verse is also corrupt in the *Med.*, *τὴν θυμοφθόρον λύπης φρένα*.

104. The *ἡγεμῶν*, or leader of the Chorus, says that he

can describe, as with authority, in the name of the rest, the omens that appeared when the expedition set out to Troy ten years ago, and which omens, having been but partly favourable, give rise to apprehensions of harm that may even yet have to be fulfilled. By these and similar bodings the audience are led to anticipate the calamity which is shortly to overtake a victorious chief returning in his pride.

ib. ὄδιον κράτος] 'the victory portended by omens on the way.'—ἐκτελέων, if a participle, means 'fulfilling' in the sense of 'pointing out the fulfilment of;' if a genitive, ἄνδρες ἐκτελεῖς may mean 'men of power,' 'of office,' 'of full strength,' or 'exactors of vengeance.' In favour of the former meaning is *Pers.* 220, τὰ δ' ἀγάθ' ἐκτελεῖ γενέσθαι, and *ib.* 230, ἐκτελοῖτο δὴ τὰ χρηστά.

105. ἔτι γὰρ κ.τ.λ.] 'For still (i.e. old as I am, and too old to fight, *sup.* 81) my time of life not having outgrown all its strength inspires me with (lit. 'breathes over me') the persuasion of song.' The following lines are partly quoted by Aristophanes, *Ran.* 1276—89, from which καὶ χερὶ πράκτορι has been recovered for δίκας πράκτορι (a reading resulting from an interpolated gloss), and ἦβας for ἦβαν.

114. ἀργᾶς, for ἀργήεις, implies that as the two eagles were different in appearance, so the two leaders were different in disposition, λήμασι δισσοί. Probably the ancient epics related some quarrels between them, of which we have indications in the angry dialogue between Agamemnon and Menelaus in *Iph. Aul.* 378 seqq.

117. ἐρικυμάδα or ἐρικύμονα (so the MS. Flor.) agrees in the feminine with γένναν, while βλαβέντα is perhaps the neuter plural as if λαγὼ καὶ τὰ γεννήματα had preceded. The hare 'stopped from the rest of its course,' i.e. from finishing it, by the eagles pouncing upon it, portended the check that was to be received in the affairs of Troy, when the Trojans were exulting in the supposed return of the Greeks. For the proper sense of βλάπτειν, 'to stop on the way,' see *Il.* vi. 39, *Soph. Aj.* 456.

122. ἐδάη] 'learnt the meaning of,' i.e. perceived that the hare-eaters were the army-leaders.

125. αἰρεῖ] (MS. ἀγρεῖ), for αἰρήσει, as events prophesied are often regarded as actually realised. Cf. *Pind. Ol.* viii. 42, Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις ἀλίσκεται.

126. πάντα δὲ κ.τ.λ.] 'But (before that) all the herds belonging to the people in front of the ramparts shall be violently carried off by the fate of war.' This seems to allude to the raids made on the Troad for the subsistence of the army. An account of these had been given in the poem of the *Cypria* (Proclus, p. 236, ἔπειτα τὴν χώραν ἐπεξελθόντες πορθοῦσι καὶ τὰς περιόλους πόλεις). Thucydides also

speaks of them i. 11, πρὸς γεωργίαν τραπόμενοι καὶ ληστέων τῆς τροφῆς ἀπορία, and they are often alluded to in the *Iliad*.

129. οἶον μή] Schol. μόνον μή. 'Only let not (i.e. care must be taken lest) some jealousy on the part of the gods throw a gloom on the great bit forged beforehand to curb the pride of Troy by our armed hosts.' The language, being oracular, is purposely turgid and obscure. The participle στρατωθέν is added to show that the curbing-power, the Greek forces, are on active service, which is the sense of στρατοῦσθαι, as Pindar uses ταξιούσθαι, 'to take one's place in a regiment.' Some take προτυπέν to mean 'fore-stricken,' i.e. by some premature calamity, such as the storm in the return, inf. 631.

131. οἶκῳ γάρ] The anger of Artemis against the eagles for destroying the hare was thought by Calchas to portend her anger against the Atreidae, and to require the sacrifice of Iphigenia to appease it. These stories were variously told in the floating epics which formed the "Homer" in the time of Aeschylus. Another version of the offence is given in Soph. *El.* 563 seqq., and another reason for the sacrifice in *Iph. Taur.* 20. In the *Cypria* (Proclus, p. 235) it was said that Apollo had offended the goddess in hunting when the fleet had assembled for the second time at Aulis.

135. αὐτότοκον] 'young and all.' Cf. αὐτόχθορον, inf. 519. This fixes the meaning of λαγίναν γένναν sup. 117.

138—43. This passage is obscure, and perhaps in some degree corrupt. The sense seems to be, that the affection of the fair virgin goddess for the young of all wild animals (here called ὀβρίκαλα and δρόσοι, 'little dewy things,' as lambs are called ἔρσαι in *Od.* ix. 222), causes her to ask (viz. from her sire Ζεὺς Τέλειος, inf. 946) that the events portended by the eagles, partly good and partly bad, may be accomplished. This must mean, 'that the good may not be accomplished without the attending evil,' viz. the woe that awaits the victor.

143. The word στρουθῶν, which could not be applied to the eagles, seems to have crept in from some ancient gloss, or from the narrative in *Il.* ii. 311.

144. καλέω] While she, the goddess, prefers her request to Zeus, I, the seer, call upon Apollo whom I serve, that he may avert the dreadful sacrifice of a child which she is demanding as the price for allowing the army to leave her shores at Aulis; lit. 'that she may not cause a calm that will long detain the Grecian ships, in her eagerness to obtain another sacrifice,' viz. resulting from that of the hare, 'a lawless and impious one.' The dreadful superstition, mere devil-worship, so touchingly described below, and so celebrated in antiquity, is denounced by Lucretius in one of his most splendid passages, i. 90, seqq.

147. σύμφυτον, sup. 107, here means a quarrel between two, husband and wife, who ought *συμφῶναι*, to grow together, as it were, and become one.—*μίμνει γὰρ*, i.e. for, if the sacrifice is accomplished, a fearful retribution awaits him from a crafty unforgiving wife, see inf. 1390.—*οἰκονόμος*, an epithet to *μῆνις*, of course applies to the queen who is the keeper of the palace, *οἰκουρὸς*, v. 1604.

155. Impressed with the idea, from the recollection of what Calchas had long ago said, that some evil is bound to befall the house, the chorus proceeds to speculate on the proper title under which Zeus may be best invoked in order to remove their secret and undefined fears. At the same time they show themselves conscious that suffering for sins committed is but part of an inevitable law. By *ὅστις ποτ' ἔστι* (words applied to Zeus also by Euripides, *Herc. F.* 1263 and *Troad.* 885) the doubts as to the personality of Zeus, or rather, as to his separate existences as *Ζεὺς Σωτὴρ*, *Ξένιος*, *Ἐπινίκιος*, &c., are expressed. Here (at v. 167) the conclusion is arrived at, that under the present circumstances of a glorious victory it will be wisest on the whole to pray to *Ζεὺς Ἐπινίκιος*, himself a conqueror over his predecessor on the heavenly throne.

160. *πλὴν Διὸς*] 'except the bare name of Zeus,' viz. without any specific attribute appended to it. 'I cannot satisfy myself,' he says, 'by weighing all the known titles of the god, how to refer my present anxiety to any one of them, except only to Zeus, if I am to rid my heart truly and indeed of this groundless burden of care.'

162. It seems better to read *οὐθ' ὅς τοις πάροιθεν* than *οὐδ' ὅστις πάροιθεν*, because a definite being is meant, viz. Uranus. 'He was once great to (in the eyes of) those of old; but he will not now be reckoned as great, since he is gone by; and he who next succeeded, Cronos, met with his conqueror, and is gone. And as Zeus was his conqueror, and now Agamemnon is a conqueror too, I will call on Zeus to help me as *the God of conquest*.'

164. The MS. has *οὐδὲν λέξαι*. The reading *νῦν λελέξε-ται* is a conjecture; but it is likely that Hesychius had this passage in view, *λελέξεται· λεχθήσεται*.

167. For the syntax compare *Iph. Aul.* 1468, *ὕμεις δ' ἐπευφημήσατ', ὦ νεάνιδες, παιᾶνα τῇ μῇ συμφορᾷ Διὸς κόρην Ἄρτεμιν*.

170. *τὸν πάθῃ* for *τῷ πάθει* gives a better sense, 'him who has ordained that suffering should convey to men (lit. contain) a lesson by a right of its own,' i.e. by a peculiar law or property, *παθεῖν τὸν δράσαντα*. Cf. *Cho.* 305.

172. *στάξει δὲ κ.τ.λ.*] 'For as even in sleep there is ever stealing (like the trickling of the blood-drops) over the heart an anxiety from the memory of past woes, so (by the

quiet operation of conscience, and its offspring remorse) wisdom comes to man against his own will; and so the grace of the gods sitting on their awful thrones is forced upon him.' This is an obscure and difficult passage, conveying in mystical language the truth that man prefers to be foolish, but is taught, unwillingly as it were, by mental suffering to be wise. In *στάζει* and *πρὸ καρδίας* (inf. 1090, *Cho.* 384) there seems a notion of cares ever returning so as to present themselves in front of the heart, *παροιθεν πρῶρας καρδίας*. Grief is ever at the heart, says the poet, even in the hours of sleep, and by this hard discipline men are forced to obey.

176. *βίαιος*, a feminine form like *ἡ δίκαιος*, *ἡ κύριος*, &c. seems more probable than *βιαίως*, the MS. reading.—*σέλημα*, see on 1596.

177. *καὶ τότε κ.τ.λ.*] The narrative is resumed from v. 150; Calchas spoke and Agamemnon heard with dismay, but without daring to disobey. But some considerable interval of time is assumed between the appearance of the eagles on the way and the detention of the fleet at Aulis.—*ψέγων*, questioning, disparaging, making light of, *nolens artem obterere extispicum*, Cic. *de Div.* i. § 29.

180. *ἐμπαίους* seems to mean *ἐμπεσοῦσι*, evils which had suddenly come upon him. Cf. *πρόσπαια κακὰ* inf. 338. But *κακῶν ἐμπαίους ἀλήτης* in *Od.* xx. 379 means *ἐμπειρος*.—*συμπνέων*, acquiescing in, not raising a storm against them, as it were.

183. *παλιρρόχοις*, for *παλιρρόθοις*, is required by the metre. The frequent currents to and fro in the Euripus, caused by swells in the outer sea, are alluded to. See Eur. *Iph.* T. 6.

186. *δύσσορμοι ἄλαι*] Men are kept wandering about in unknown seas from the difficulty of reaching harbours in adverse winds. Such delays 'spare not the ship's tackle;' cf. *Il.* ii. 135, *καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται*.

192. *ἄλλο μῆχαρ*] Some remedies had been tried, but all had been found to fail. Compare *θυσίαν ἑτέραν*, sup. 146. Thus *βριθύτερον* naturally means 'yet more grievous than they.' This demand of Calchas was taken from the *Cypria*, which Euripides also has followed in the *Iph. Aul.* See v. 89, *Κάλχας δ' ὁ μάντις ἀπορία κεχρημένοις ἀνείλεν Ἰφιγένειαν ἥν ἔσπειρ' ἐγὼ Ἀρτέμιδι θύσαι τῇ τὸδ' οἰκούσῃ πέδον*. *Ibid.* 357, *Κάλχας ἐν ἱεροῖς εἶπε σὴν θύσαι κόρην Ἀρτέμιδι*.

194. *προφέρων*] 'bringing forward,' 'alleging as the cause.' Cf. *Il.* iii. 64, *μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης*.

198. *ἀναξ δέ*] The *δὲ* resumes the narrative at v. 177, interrupted by the long digression.

205. *λιπόνανς*] Hesych. *ὁ τὴν ναῦν ἀπολελοιπώς*. If

this be the sense, 'how am I to desert the fleet?' and not rather (as Hermann takes it), 'how am I to be deserted by it?' the narrative goes on to say, that he will be true to the expedition at any cost, since their desire is a natural one. The difficulty and danger of refusing the demand of the army for the sacrifice are well argued in *Iph. Aul.* 513—35, 1260 seqq. and 1350.

210. ὀργᾷ περιόργως] 'With eagerness and more than eagerness.' Similarly inf. 1367, τὰδ' ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν.

213. τόθεν seems here, as in *Pers.* 101, used for the relative, 'a change of feeling from which he adopted new sentiments (or a new resolve) to dare anything.'

215. βροτοῖς] A dative of reference, αὐτοὺς being implied from it as the object of θρασύνει. 'For with mortals a wretched infatuation, the first cause of all their woe, hardens (emboldens) them to engage in disgraceful designs.' So πρῶταρχος ἄτη, inf. 1163.

217. δ' οὖν] See sup. 34. The sense is 'there was a hard struggle with himself; however, dare he did (or 'he summoned courage at last') to become the slayer of his own daughter to help on the war undertaken to avenge a woman,'—such a war, for such an object, from the Greek point of view, not justifying the tremendous sacrifice.

220. κληδόνας] perhaps 'invocations of the name of father.' But Lucretius, who seems to have known the passage or a similar one, gives a rather different rendering, *Nec miserae prodesse in tali tempore quibat, Quod patrio princeps donarat nomine regem*, i. 93.

225. παντὶ θυμῷ seems to refer to λαβεῖν, 'to summon all their courage and hold her with her head hanging over the altar.' The Greek rite in their barbarous and brutal blood-sacrifices was to hold the victim so that the blood trickled down upon the altar. See *Od.* iii. 453, inf. 1249.

227. φυλακάν] This may be either (1) the subject to κατασχεῖν, 'that a gag on her fair mouth should prevent her from uttering a dying curse on the house,' or (2) some participle like ἔχοντας may be supplied, 'that by keeping a guard over it they should prevent,' &c., or (3) φυλακὰν κατασχεῖν φθόγγον may = φυλάξαι φθόγγον, or (4) φυλακὰν may be in apposition to, or even a cognate accusative after, κατασχεῖν φθόγγον. On the whole, the first seems the simplest explanation.

230. κρόκου βαφάς] The saffron-dyed veil (the Roman *flammeolum*), or the royal robe, κροκωτὸν, κροκόβαπτον (*Pers.* 661), may be meant, but not the stream of blood, though inf. 1070 we have (in a different sense) κροκοβαφῆς σταγῶν. The sense is, that as she let fall her long veil to the ground, and so exposed her face, she threw glances on those around

in appealing for pity. There can be no doubt, if only from the allusion in *ὡς ἐν γραφαῖς*, 'as is seen in pictures,' that the poet had in view some well-known representation of the scene, of which indeed a fresco-painting found at Pompeii still exists, the details of which exactly agree with this description.

234. *θέλουσα*] She looked as if she wished to speak, but the gag on her mouth prevented her.—*ἐπεὶ*, 'she appealed for pity *because* she had often sung before them at the *σπονδαὶ* in her father's halls.'

236. Hesych. *ἀπαύρωτος* ἄζυγος καὶ παρθένος. Her maiden character is contrasted with the *ὀρχηστρίδες* who commonly performed on these festive occasions.

238. *παῖᾶνα* (*παῖᾶνα*) is Hartung's correction for *αἰῶνα*. The paean is called *τριτόσπονδος* because it was sung either with the three libations, or at the third of them only, which was to *Ζεὺς Σωτήρ*, who is hence called *τρίτος* in *Suppl.* 26. See also *Cho.* 335, 569, and *inf.* 1357.

239. *οὐτ' εἶδον*] 'What followed next (*viz.* the death-scene), as I did not see it, so neither do I describe. But what Calchas said must have come to pass' (it is not in vain that he practises his art). This is said, because the story was that a stag was substituted for the maid at the moment of the sacrifice: see *Iph. T.* 783, *Iph. A.* 1587.

241. *Δίκα δὲ κ.τ.λ.*] It is here hinted, that as a deed was done, so will suffering for it surely arrive in time, though it is no use grieving about it till it has come.—*ἐπιρέπει*, transitively, 'causes knowledge to come upon men after suffering.' Cf. *sup.* 170. The reading *ἐπεὶ οὐ γένοιτ' ἂν λύσις* is somewhat uncertain, some having *ἡλύσις*, the MS. *ἂν κλύσις*. By *λύσις* it is meant, that grieving beforehand is not likely to undo the evils in store for us. For *ἴσον*, 'tis all one with,' &c., see *inf.* 1374.

245. *ἥξει*, *viz.* *τὸ μέλλον*. 'It will come with the bright rays of the morning,' i.e. we shall know with the daylight what our fortunes really are; cf. 256.

247. *τόδε*] The old men speak of themselves as the custodians of the state, and the most nearly related to it, during the absence of the king. Schol. *Med.* *ἐπειδὴ μόνοι γέροντες ἐφύλαττον τὴν Ἑλλάδα*.

249. *ἦκω σεβίζων*] Not 'I have come to pay respect' (as the chorus had before addressed the queen, *v.* 83), but 'I have come full of respect for your majesty.' This is at once a prelude to and an apology for asking for information. The king and queen are regarded as having separate thrones; and when the male throne (or throne of the male) is empty, honour is to be paid to the occupant of the other. See *inf.* 835.

252. *εἴ τι κεδνὸν* is Prof. Kennedy's reading for *εἴτε*

κεδόν, and it gives a clearer meaning with very slight change, 'whether you are burning incense because you have actually heard some good news, or, if not, because you hope to hear, I should be glad to know; albeit, if you decline to say, I shall not be offended.'

255. εὐάγγελος, with μὲν, takes up and repeats with emphasis the preceding word; 'good tidings, indeed, let us hope the morn will bring from its parent night.'

262. εὖ φρονούντος] 'Your eye (viz. the tear in it) shows you are right-minded and loyal.' Or perhaps, 'that you take a right view' in rejoicing. Compare *Cho.* 761, ἀλλ' ἡ φρονεῖς εὖ τοῖσι νῦν ἡγγελλέμεναι; where γηθούση φρενὶ preceded.

263. Here also Prof. Kennedy improves the sense by punctuating τί γὰρ τὸ πιστόν; ἔστι τῶνδ' σοι τέκμαρ; 'What is your ground of confidence? Have you any proof of the victory you describe?' Eur. *Iph. T.* 808, τί φῆς; ἔχεις τι τῶνδ' μοι τεκμήριον;

266. οὐ δόξαν κ.τ.λ.] 'I would not accept the mere fancies of a mind in sleep.' Some translate, 'I am not the person to be thought a dreamer.'

267. ἀπτερος] 'a report not based on omens from birds.' Cf. *Oed. Col.* 97, οὐκ ἔσθ' ὅπως οὐ πιστόν ἐξ ὕμων πτερόν εισήγαγ' εἰς τόδ' ἄλλος. Propertius, *iii.* x. 11, 'tuque, o cara mihi, felicibus edita pennis,' for 'fausto omine nata.'

268. ἐμωμῆσω] 'You greatly underrate (or disparage) my understanding, as that of a mere child.'

269. καὶ πεπόρθηται] The formula πῶς καὶ, τίς καὶ, &c. differs from καὶ πῶς, καὶ τίς, in asking a question without irony or incredulity. We say, 'When was the city taken?' The Greek question means, 'Very good; the city has been taken. When was it?'

271. καὶ τίς] The sense is, 'Surely no messenger could come so soon as that!', viz. in a single night. Another version, 'What messenger could attain such speed?', is incorrect, since ἐφικέσθαι, προσικέσθαι, take a genitive in this sense. So in *Cho.* 1022, τόξω γὰρ οὐτις πημάτων προσίξεται.

279. πεύκη] Either this word is corrupt, or a verse has dropped out like πρὸς ἡδονὴν [ἤγειρε σεμνὴν βάξιν, ὡς ἐδαίετο] πεύκη, &c.

281. ὁ δέ] viz. either Mount Macistus or the warder stationed on it. 'He, without delay, and not overcome by sleep, passed onwards his share of the message.' Some translate, 'did not omit his part as a messenger.' But παρίεμαι, like παραγγέλλειν, often means 'to let pass' and so 'forward' or 'admit' a thing or person.

292. τῶν εἰρημένων] 'Than the stations before mentioned.'

293. Hesych. Γοργῶπις· λιμνὴν φασὶν εἶναι ἐν Κορίνθῳ.

295. χρονίζεσθαι, 'to loiter behind,' is but a conjecture for χαρίζεσθαι. Aeschylus is rather fond of the former word, which he uses similarly in *Theb.* 54, καὶ τῶνδε πύστις οὐκ ἔκνῳ χρονίζεται.

297. καὶ Σαρωνικοῦ] The sense is, ὥστε φλέγουσαν (viz. τὴν λαμπάδα or φλόγα) ὑπερβάλλειν καὶ πρῶνα, 'so that it went even beyond the headland overlooking the Saronic gulf as it blazed.'—κάτοπτον, Schol. κατόψιον. So κατόψιον γῆς τῆσδε, *Hippol.* 30, Δημητρός προσόψιον πάγον *Oed. Col.* 1600.

299. εἴτ' ἀφίκετο] So Hermann (εἴτ' the MS.), 'then it lighted (viz. as a lightning-flash strikes the earth) when it had reached the summit of Arachnaeus, the watch-post nearest to this city.' The same verb is used, though in the present, in the very next clause, 'and after that it (once more and for the last time) darts upon the roof of this palace, tracing its descent all the way back from the beacon on Ida.' The succession of the stations is compared to the generations in a pedigree.

305. καὶ τελευταῖος] 'The first in gains the prize, even though he was the last to take up the race.' The runners at the Lampadephoria are alluded to, who ran in relays, a new hand taking up the torch of any one who had allowed his to be blown out in the course. But another, and equally probable, explanation is, 'the last is as much the victor in the race as the first,' because here there was mere succession, but no rivalry.

306. τέκμαρ τοιοῦτο] This is a reply to the question at 263.

311. Τροίαν] The fact of the capture is asserted for the third time; cf. 258, 260.

313—16. ὄξος τ' κ.τ.λ.] 'As, if you pour vinegar and oil into the same vessel, you would say they stood apart in no friendly way, so from the conquered and the conquerors you may hear tones of two kinds (lit. separately uttered) for the two different results.' The first of these tones only is described, the οἰμῶγματα of the conquered. Instead of adding, 'while the other party shout for joy,' she says, 'the others, hungry and weary after the fight, sit down to a repast on whatever they can get, and to sleep wherever they can find shelter from the dew.'—In all this the queen is indulging her fancy as to the probable state of parties in the captured city.

318. φυταλμίων] 'parents,' for τῶν φυσάντων. The bodies of husbands, brothers, and old men are mentioned, but the corresponding term, παῖδες, is only added to the last.

327. ὡς δυσδαίμονες is the MS. reading, and may mean

'now that at last the poor fellows are about to sleep the whole night without having to keep watch.' Cf. *Pers.* 596, *ὡς ἐλύθη ζυγὸν ἀλκᾶς*, 'now that the yoke of constraint is removed.' Many, however, read *ὡς δ' εὐδαίμονες*, which is nevertheless very weak. Besides, *εὐδαίμων* is *beatus*, and the sentiment ought to mean that rich men have nothing to guard at night, which is absurd. If the victors were both starved and tired out, they might be called *δυσδαίμονες* even though victors.

332. *ἔρως δὲ κ.τ.λ.*] Some sage precepts are given about the possible consequences of sacrilege. For in the old epics the storm described inf. 632 was believed to have arisen from the theft of the Palladium and the forcible carrying off of Cassandra from the temple.—For the subjunctive *ἐμπίπτῃ* (rarely so found in the present) cf. *κνεφάσῃ*, sup. 129.

335. *θάτερον κῶλον*] 'The other leg,' or limb, 'of the double course,' has an allusion to the stadium, which had an 'up' and a 'down line' with a turn round the terminal *στήλη*. Here it is said that the army have arrived, and as it were turned the point, but have yet to get home again.

336. *ἀμπλάκτητος*] 'erring against,' 'guilty in the sight of, the gods.'—*εἰ μόλοι* may either mean, 'if they should have returned to Argos,' or 'if they should have set out for home.' Cf. v. 658.

338. *πρόσπαια*] 'new and sudden,' cf. *ἐμπαλοῖς κακοῖσι* sup. 180. 'The evil arising from those slain' (including, perhaps, Iphigenia) 'may be roused (as if to judgment) against them, even if no sudden casualties arise.' The meaning is not quite clear; but a nemesis is predicted, if crimes that might lay dormant are brought up again by fresh acts of sacrilege. Compare *Iph. Aul.* 1186, where Clytemnestra asks her husband, *τί σοι κατεύξει τὰ γαθὸν σφάζων τέκνον; νόστον πονηρὸν, οἴκοθεν γ' αἰσχρῶς ἰών;*

341. *γάρ*] ('I say, with no wavering scale,) for many are the blessings I have to be thankful for.' She anticipates that so much good fortune may meet with a reverse, according to the ordinary Greek ideas about too much prosperity. The literal sense is, 'I have received a blessing in many good things.'

342. *κατ' ἄνδρα*] Though a woman, you speak as sagely as a man, and obligingly, *εὐφρόνως*, as having complied with our request.

345. *χάρις—πόνων*] 'A return for our toils has been achieved with honour,' or perhaps 'not less in value,' 'equivalent to the work done.' See inf. 564.

347. *κτεάτειρα*] Like *δότειρα* the feminine of *δοτήρ*, this means 'giving possession of,' as if from *κτητήρ* 'a getter.'

349. *στεγανόν*] 'a close net,' as a tightly-built ship or a

thick felt is said *στέγειν*, to be proof against wet or cold. The metaphor is from a net set on stakes (inf. 1354) and covered over at the top to prevent animals from leaping out (inf. 1347). See *Pers.* 101, *παράγει βροτὸν εἰς ἄρκυας Ἄτα, τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν. Il. v. 487, μήπως ὡς ἀψίσι λίνου ἀλόντε πανάγρου.—Hesych. γάγγαμον δίκτυον.*

353. *αἰδοῦμαι*, 'I hold in awe.' This is more than *σέβομαι* or *σεβίζω* (sup. 249), the notion of *δέος* being attached to *αἰδώς*.—*Ξένιον*, cf. sup. 61.

354. *ἐπ' Ἀλεξάνδρῳ*] Usually an arrow is sent *ἐπὶ σκοπὸν* or *ἐπὶ σκοποῦ*, but the bow may be drawn *ἐπὶ σκοπῷ*, so that the point of the arrow is *on* the mark. Sup. 61 the dative is used with *πέμπει*, since the accusative might also mean 'in quest of Paris.' In *Soph. Phil.* 197 we have *ἐπὶ Τροίᾳ τεῖναι τὰ θεῶν ἀμάχητα βέλη*.

355. *ὅπως ἂν*, with an optative, sometimes is as nearly as possible an equivalent to *ὥστε*, 'so as that the weapon might not fall vain either short of the mark or higher than the stars.' A similar phrase is *καθ' ὑπερβολὴν τοξεῦσαι, Oed. Tyr.* 1190. See inf. 760.

358. *εἰπεῖν*] 'so to say,' like *ὡς ἔπος εἰπεῖν*, 'as the phrase is.' But some construe *εἰπεῖν* *πάρεστι τοῦτο κάλιχνεύσαι*.

361. *ἀξιούσθαι* may be either middle or passive, 'con-
descend to care,' or 'are to be thought to care.'—*χάρις κ.τ.λ.*, 'by whom the reverence due to holy things was trampled upon' and spurned. Cf. *Cho.* 630, *τὸ μὴ θέμις γὰρ οὐ λάξ πέδοι πατούμενον. Inf. 1327, οἱ δὲ τῆς μελλοῦς κλέος πέδοι πατοῦντες.*

365. *πέφανται κ.τ.λ.*] This passage is obscure, but a fair sense results from the slight changes of *ἐγγόνους* to *ἐκγόνοις* and *ἀτολήτως* for *-ων*. The subject to *πέφανται* is *τὸ εἶναι θεούς*. 'But it is made known to the posterity of those who have the spirit of warring presumptuously against the gods beyond what is right, when their houses teem with excessive wealth more than is good for them.' It must be admitted that this is awkwardly expressed; but the doctrine, which has reference to Agamemnon's present prosperity, is a favourite one with Aeschylus, that the envy of the gods attends too great prosperity, and that the impiety of parents (meaning here of Atreus, inf. 1569) is visited on the children. The poet goes on to say, 'let a man's career be free from harm' (i.e. from doing and thereby incurring harm), because mere wealth is no protection against the penalty of impiety.—*ἔστω* is used, not *εἶη*, a command rather than a wish, because a man's conduct is regarded as in his own control.

370. It is uncertain whether *ἀπαρκεῖν* or *ἐπαρκεῖν* is

meant, and whether the verb is here transitive or intransitive. The context points to this sense, 'so that one who is right-minded may be proof against evil in himself,' and by his own power of self-restraint.

375. *εις ἀφάνειαν*] = ὥστε ἀφανίσαι αὐτόν. The phrase is like Horace's *injuriō ne pede proruas stantem columnam*.

376. *βιάται δὲ κ.τ.λ.*] 'But that miserable Temptation urges him on (in spite of his better judgment), itself the offspring of an Ate (mental delusion, or hardening of heart) that plans evils intolerable for those who come after.' It is exceedingly difficult to render these words, which some think corrupt, though they satisfy the metre accurately. The notion in the poet's mind was, that an infatuation for sin makes men yield to temptation (*πειθῶ*), and forms the *προβούλευμα*, or, as Aristotle calls it, the *προαίρεσις*, for defying the laws of the gods.

381. *χαλκοῦ*] Probably *χρυσοῦ* is the true reading, the allusion being to the testing of alloyed gold by the touchstone.

384. *ἐπεῖ*] As Paris has been alluded to in the above general remarks, the reference to him is now more direct, 'for he is like a boy pursuing a bird, careless of the misery he causes to the city.' In *πρόστριμμα* (a general term for the infliction of punishment, *Prom.* 337) the application of the *βάσανος* to the testing of the gold is elegantly implied. —*ἐνθεῖς*, see on v. 17.

389. *καθαίρει*] viz. ὁ θεός. The term is probably from 'tugging down' in wrestling. —*ἐπίστροφον*, 'conversant with,' 'turning his attention to, such things.'

390. *ὁλος καὶ Πάρις*] In our idiom we should say, after more or less pointed allusions, 'And that man is—*Paris*.'

393. The conduct of Helen, i.e. her part in the national calamity, through its effect on Menelaus, is next described.

401. *στίβοι*] Some refer this to the impress on the bed, others to the walks in company with a loving and once loved husband. See v. 829.

402—3. This passage is in some way corrupt, and cannot be certainly restored. If we read *ἀλγιστ'* for *ἀδιστος* (Λ for Δ), we get a good sense, 'seeing with deepest pain that she has left him and is gone.' Hesych. *ἀφήμενον* ἀποστάντα, where *ἀφείμενον* is probably the true reading. In the present passage the MSS. have *ἀφεμένων*.

409. *ἀχνηῖαις*] 'In the loss which his eyes have suffered, viz. of a loved object, all affection dies away.' Some interpret, 'in the lack of living eyes the statues have lost all their grace.' For *ἀχνηία* cf. *Cho.* 293, where it is exactly the Latin *inopia*.

412. For *ὁρᾶν* some read *ὁρᾶ*, 'in fancy sees,' but the

expression seems hardly Greek; yet δοκῶν must have ἦ supplied by a very harsh ellipse.

415. ὁπαδοῖς appears to govern κελεύθοις, 'on wings which attend on the ways of sleep,' in reference to the phrase πτηνὰ ὀνείρατα.

418. τὸ πᾶν δέ] Aeschylus is very fond of this phrase in the sense of *omnino*. Here it means 'generally,' or from a national point of view, opposed to τὰ κατ' οἴκους ἄχῃ.

424. ἀντὶ δὲ κ.τ.λ.] 'But now, instead of the men themselves, urns and ashes are coming into every one's home.' Cf. Propert. III. xii. 14, 'Neve aliquid de te fiendum referatur in urna: sic redeunt illis qui cecidere locis.'

428. βαρὺν ψῆγμα seems to have a double meaning; a literal one from the simile of gold dust (i.e. worth to them their weight in gold), and an ethical one = ἀλγεινόν.

430. εὐθέτου] 'well-packed,' 'carefully stored in them.'

436. τὰ δὲ κ.τ.λ.] 'And other grievances there are which they murmur about in secret; and thus it is that pain spreads through the city, causing an ill feeling against the Atridae, the principals in the suit,' i.e. the foremost in promoting the war. Compare Πριάμου μέγας ἀντίδικος, sup. 41.

441. εὐμορφοί] 'in their fair form,' as opposed to the ghastly spectacle of burning bodies.—ἔχοντας, for κατέχοντας, 'occupying it in death.'

444. ἀρᾶς] The Athenian custom of solemnly cursing the enemies of the state in public assembly seems alluded to. Cf. Ar. *Thesm.* 332—50. Demosth. p. 270, οὐχ ὧν ἐτυχεν ἦν, ἀλλ' οἷς ὁ δῆμος καταρᾶται. The just indignation of the people, says the chorus, calls forth the anger of the gods against the Atridae as much as a formal imprecation would have done.

445. μένει κ.τ.λ.] 'There is an anxiety upon me that expects to hear something gloomy.'

454. ὄσσοις] The dative of the instrument, as an arrow is sent by a bow. Here the lightning is said to dart from, or to be hurled by, the eyes of Zeus, as if in jealousy when a man is over-praised, or has won too high a reputation.

457. μήτ' εἶην] As I would not be a destroyer of cities, so neither may I myself see the light of life if made captive by others.

462. ἐστὶ τι is Prof. Kennedy's probable correction for ἐστὶ μὴ, 'who knows if it be not sent by the gods merely to deceive us?'

466. καμείν] 'to be distressed by a change in the report.' Either ὥστε must be understood, as a correlative to ὥδε, or the infinitive of exclamation was intended, 'to think of one who has been fired in his heart by news through a beacon-light should then suffer the grief of disappointment!' See inf. 1640.

467. αἰχμῇ] 'the disposition.' This sense of the word, as from ἀτσω, occurs also *Prom.* 412, *Cho.* 619. 'It is natural to a woman's impulsive nature to assent to what pleases rather than to (in preference to) that which is certain.' Compare *Pind. Pyth.* iv. 140, κέρδος αἰνῆσαι πρὸ δίκας. *Plat. Resp.* ii. p. 361 E, ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίαν.

469. The metaphor changes to a sudden invasion into a hostile territory. 'Too credulous, the boundaries of a woman's mind are encroached upon by a rapid raid; yet by an equally rapid death perishes a report spread by a woman.' Cf. *Cho.* 830, ἡ πρὸς γυναικῶν δειματούμενοι λόγοι πεδάρσιοι θρώσκουσι θνήσκοντες μάτην; On ἐπινέμεσθαι, 'to trespass or encroach on neutral ground' (where ἐπὶ has the sense of *reciprocity*, as in ἐπιγαμία and ἐπιμαχία), see *New Cratylus*, § 174.

478. πηλοῦ ξύνουρος] The sense is, that the dust and the mud in close contact on his garment prove that the messenger has come from a distance to report the news in person.

481. ἀλλ' ἢ κ.τ.λ.] The alternative is evaded as ill-omened, 'or he will crush all our hopes.' Compare the *aposiopesis* in v. 549, 630.

486. Enter the herald, who commences by a prayer and a thanksgiving, and a greeting to the palace. He announces the approach of the king, whom he calls 'a fortunate man' (513), by a tragic irony having poetic reference to the issue of the drama.

488. ῥαγεῖσῶν] The expression is taken from an anchor, the symbol of hope, torn away or broken by a storm.

494. ἡσθ'] For ἡεῖσθα, the correction of Hermann for ἡλθες, which had crept into the text from an ancient gloss.

499. ἥρως] The spirits of the mighty dead, invoked as δαίμονες and χθόνιοι, were held in great awe as powerful for harm or good. Here it is acknowledged that they gave the army a favourable voyage outwards, and they are implored now to favour the return. See inf. 826.

503. παιδοῖσι] The ancients had a custom of placing statues so that their faces (gilded, probably) reflected the rays of the sun, and thus seemed to smile on the city by their bright and cheery appearance. The word τοισίδε indicates that such statues were seen on the stage, so placed as to catch the morning rays. The same custom prevailed with the Romans; cf. *Cic. Orat. in Catil.* iii. § 4, 'simulacrum Jovis contra atque antea fuerat convertere.' *De Div.* i. § 20, 'sancta Jovis species claros spectaret ad ortus.'

510. βωμοί] This apparently casual allusion to the destruction of temples prepares the audience, like so many other hints in the play, to expect a retribution on the authors of it.

515. συντελής] 'The associated citizens,' or 'the citizens together,' *cuncti* or *universi cives*. Cf. Soph. *Oed. R.* 222, *νῦν δ'*, ὅσπερος γὰρ ἀστὸς εἰς ἀστοὺς τελεῶ. The sense is, 'Neither Paris nor his fellow-citizens can boast that they have done more than they have suffered,' or that the punishment has been inadequate to the offence.

517. ὀφλὼν γὰρ κ.τ.λ.] 'For having been cast in a suit both for rape and for theft' (viz. of Helen's person as well as of her wealth) 'he not only lost the prize he had carried off, but he laid low in utter destruction, land and all, his ancestral hall. And so the sons of Priam have paid the penalty of their sins in double the amount.' The language is derived from the law-courts. A man who has stolen goods is condemned to restore them, and to pay the value of them besides as a fine. See *Cho.* 778, δίδυμα καὶ τριπλὰ παλίμποινα θέλων ἀμείψει.

520. For the neuter τὰ ἀμάρτια compare τὰ οἰκούρια, 'the reward of house-keeping,' Soph. *Trach.* 542.

521. τῶν ἀπὸ στρατοῦ] 'of the army and from it.' The idiom is very common, by which position in and motion from are expressed by one and the same phrase. It is thus that Homer has ὦρτο δ' ἄρ' ἐξ εὐνῆφι, &c. *Thuc.* v. 34, ἥδη ἡκόντων αὐτοῖς τῶν ἀπὸ Θράκης μετὰ Βρασιδίου ἐξελθόντων στρατιωτῶν.

522. τεθνᾶναι] More usually τεθνᾶναι, just as ἐστῶς is more Attic than ἐστηώς. The full form being τεθνηκέναι or τεθνηέναι, the open syllables were contracted, or a farther elision took place. Another old form was τεθνάμεναι, for τεθνηέμεναι. So τεθνώσω in *Theb.* 802. Cobet, while he cites from Minnermus αὐτίκα τεθνᾶναι (*Var. Lect.* p. 390), calls the form 'mera barbaries.' The chorus, in cautious and veiled language, intimate that things have gone wrong at home, and they are glad at the return of the king. The herald shows some simplicity in not understanding why a gloom had fallen on their minds; but the chorus (like the warder, sup. 36) deems it safer not to be too explicit.

525. τερπνῆς κ.τ.λ.] 'A pleasing disease then was this which you had upon you,' viz. if it caused you to shed tears of joy now. The herald does not exactly see the point, and he is put off by the general remark that it is pleasing to love when one is loved in return. He understands from this (528) that the presence of the army was much wanted and longed for by many at home.

530. It seems best to take στύγος στρατῶ as a separate clause in opposition. 'What caused you to have this gloomy feeling on you, so unwelcome to a returning host to hear of?'

532. καὶ πῶς; κ.τ.λ.] 'Surely, in the absence of the lords, you had not some that you feared.' See inf. 1281.

534. ταῦτα] viz. τὰ ἐν πολλῷ χρόνῳ γυνόμενα. The accusative stands alone, of which there are many examples (e.g. inf. 541, 1023), while the subdivisions τὰ μὲν and τὰ δὲ have each their proper construction.—εὖ λέξειεν, 'might rightly say,' supply αὖν. Instances enough occur to justify this omission of αὖν. See inf. 1133, 1347. *Cho.* 585, ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι;

538. δυσαντίας] 'comfortless bivouacs.'—παρήξεις, 'passages along the deck,' which were σπαρναί, 'scanty,' because there was but just room to pass along the σελίς or deck-plank between the rowers' benches. If any one did not walk straight upon it, he was liable to be killed by falling into the hold (*Eur. Hec.* 1026). Hesychius (perhaps from this passage), σπαρνάς· σπανίους, ἀραιὰς, διεσπαρμένας.

539. τί δ' οὐ—μέρος] 'In short, there was no evil we had not to lament, or that we did not obtain for our daily share.'

541. στόγος] Lat. *horror*, in the literal sense of bodily shivering.—γάρ in the next line is equivalent to ἐπειδή.

545. τιθέντες, in the masculine, agrees with δρόσοι by a somewhat singular anomaly. See sup. 119, λαγίναν γένναν βλαβέντα.—ἐνθηρον, *efferatam*, shaggy as the fur of wild beasts. It is used in its more proper sense, 'full of wild animals,' in *Eur. Rhes.* 289. But in *Philoct.* 698, ἐνθήρου ποδὸς has a meaning more like the present.

551. τοῖσι μὲν] This is opposed to ἡμῖν δὲ v. 556. But the construction is rather confused, purposely, perhaps, to express emotion. 'Our toils are over, for the dead, so that they have no care or desire to return to life; for the survivors, so that the gain completely outweighs all the suffering.'—τὸ μὴ, i.e. ὥστε μὴ. Cf. sup. 15. Others make τὸ μήποτε μέλλει the subject to παροίχεται.

555. καὶ πολλὰ χαίρειν] 'I think we ought (not only not to grieve, but) even to rejoice greatly at the results (at our present circumstances).' Others translate, 'I bid a long farewell to these mishaps.'

558. ὥς, here for ὥστε, seems to mean, 'so that it is likely that they (the returning host) have uttered a boast to this very light of the sun, as they fly over sea and land, *We have taken Troy at last, and hung up the spoils in the Grecian temples for a lasting memorial.*' The herald is conjecturing (as the queen did about the scenes in the captured city, sup. 312 seqq.) what the army are doing in their present joy; and it may be inferred from Quintus Smyrnaeus xiv. 117, that songs of triumph and boasts of Grecian prowess attended the return.

561. Whether τοῖς καθ' Ἑλλάδα be taken with θεοῖς or δόμοις, the temples in the Troad must be meant, e.g. those to Apollo and Athena.

562. ἀρχαῖον] *olim antiquum futurum*, Hermann, who compares *Oed. Col.* 1632, δὸς μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις.

564. τιμήσεται] 'Due honour too shall be paid to the grace of Zeus that has achieved this victory,' viz. as Τέλειος. Cf. sup. 345, where οὐκ ἄτιμος may mean τιμὴν ἔχουσα παρ' ἡμῶν.

566. νικώμενος] The chorus, who had been inclined to despond, now acknowledges that a cheerful view is better and more reasonable.

568. μέλει] We may supply ἀκούσαι, the reference being to the longer narrative given in the queen's presence inf. 619 seqq. Again, with ἐμὲ we may understand ἀκούσαντα. The subject of πλουτίζειν is σε, 'that at the same time you inform her, you should also inform (enrich) me.'

570. Clytemnestra, in a very artistic but somewhat boastful speech, exults that her confidence in the capture (sup. 10) was not misplaced, but that events have justified it. She refers to the sacrifices and the joyful shout before described, vv. 28, 87.

573. Φρυκτωρῶν] From φρυκτωροί, keepers of the beacon-lights.

575. ἀρεσθαι, 'to be elated in heart.' See 467 seqq.

576. ἐφαινόμεν] 'I was made out to be,' i.e. they wanted to prove me, 'in error.' Cf. *Ajax* 1020, δοῦλος λόγῳσιν ἀντ' ἐλευθέρου φανείς.

577. νόμῳ] Some understand 'law,' 'edict,' others more correctly 'strain,' because the ὀλολυγὴ was properly the cry of women at a sacrifice, though it is here spoken of as shared in by the males.

580. κοιμῶντες] 'as they watched the fragrant flame burn itself out.' It appears from this that the shout was raised not only at the fall of the victim, but as the last flame disappeared on the altar. It was probably a ceremony at the concluding of the sacrifice, when the company was dismissed. Cf. inf. 792.

583—7. ὅπως δὲ—ταῦτ' ἀπάγγειλον] This passage is capable of two explanations; (1) 'But, that I may lose no time in receiving my lord on his return with the greatest honour, go and tell him to come at once;' (2) 'But I will make all haste to give my lord the best possible reception (ὅπως ἀριστα, *quam optime*); for what can be a more cheering sight to a wife? Tell him that, and to come as soon as he can, for the city longs to welcome him.' The former seems on the whole the best, and it is adopted by Professor Kennedy. Of course, this is very hypocritically said, the audience understanding very well what is meant by the 'good reception' in store for the king.

589. εὔροι] Much difficulty has been felt about this

optative. But the sense clearly is, 'Say to him too, *May you find your wife faithful as when you left her!*' The boast following is of course meant to assure the herald. The chorus (598) remarks that the address is all very well and very specious, but *it wants an interpreter*, i.e. it has a hidden meaning.

595. χαλκός βαφάς] The precise allusion to some secret art or process of colouring metals is not known. Some suppose 'dipping' or 'tempering' rather than colouring (enamelling?) is meant.

598. οὕτως, viz. ἀληθῶς.—μανθάνοντι, 'to you who are but a learner,' or wishing to inform yourself of her feelings. The next verse is obscurely expressed. They might have said τοιοῖσι δ' ἐρμηνεύσω εὐπρεπῶς, 'but speciously (i.e. *not* truly) to those who can clearly explain it.' But the antithesis is already taken up by αὕτη μὲν—σὺ δέ.

603. οὐκ ἔσθ' ὅπως] The idiom is peculiar on account of the omission of ἀν in a negative proposition. Compare *Cho.* 164, οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν. *Prom.* 299, οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμ' ἢ σοι. The meaning here is, 'I will tell you no lies,—Menelaus has *not* returned.' Literally, 'I have no means of telling you *false* good news for friends to have the benefit of it for long,' i.e. since the truth will become known. The chorus replies, 'Then I wish you would rightly tell me the good news which is *true*, since these two things (κεδνὰ and ἀληθῆ) if separated, are not easily kept hidden,' but it soon becomes known how the matter really stands. The antithesis is between τὰ ψευδῆ καλὰ 'false good news' and τὰ ἀληθῆ κεδνὰ 'true good news.' There is no material difference between ὁ ἀγαθὸς ἀνὴρ and ἀνὴρ ὁ ἀγαθός. See inf. 806. Others regard καλὰ and κεδνὰ as predicates, 'to make false news or true news good by speaking of them.'

611. ἐκυρσας] 'You hit it exactly; it *was* a storm,' &c. Cf. inf. 1165, ἡμαρτον, ἣ κυρῶ τι τοξότης τις ὤς;—ἐφημίσω, see v. 1144. The word gives the notion of ominous or oracular utterance.

613. φάτις αὐτοῦ] 'report about him,' as σοῦ βάξις, 'talk about you,' *Aj.* 998.

617. πῶς γὰρ λέγεις κ.τ.λ.] 'When you say (i.e. assent to my saying, 610) there was a χεῖμα, in what way do you mean that it came and ended?' If the coming was by the anger of the gods (viz. for sacrilege, inf. 632), the ending of it, by which the army has returned safe, must have been by some special favour of heaven (some τύχη, inf. 647).

620. χωρίς] The honour paid to the gods in acknowledging blessings is distinct from, and not to be mixed up with, supplications for the averting of woes. This doctrine is enforced in the question πῶς κεδνὰ τοῖς κακοῖσι συμμίσξω;

v. 631. See also inf. 1042. Here the herald says, in the same spirit, 'Tis not meet to sully a day of good news by the delivering of bad tidings.'

621—32. ὅταν δὲ κ.τ.λ.] 'No! when a messenger brings with sad face tidings of the losses of a defeated army, demanding prayers and deprecation to the gods,—losses which affect the city in public as well as in every private home, by a double scourge of war,—then it is right and meet that he should utter this dirge to the demons of vengeance; for such words are suited to such woes; but when he comes as the herald of success to a city full of joy for its present happiness,—how can he mix up evil with good by speaking of a storm sent by the just anger of heaven (viz. for misdeeds and sacrilege committed)?' There is nothing difficult in this passage if the tenor of it is rightly understood. For the break of the construction in v. 630, see sup. 481, 549.

623. τυχεῖν] We may construe either *urbi accidere*, (comparing *Prom.* 354, ὡς πλείστοισι πημονὰς τυχεῖν, δήμιον being an epithet to ἔλκος,) or ὥστε τὸ δήμιον (τὸν δῆμον) τυχεῖν αὐτοῦ.

624. ἐξαγίζειν, properly 'to consecrate,' as ἐξαγιστὰ means *sacra* in *Oed. Col.* 1526, here governs the genitive as if the sense were ἀγισθέντας ἐκ δόμων.

632. Ἀχαιοῖς—θεῶν is Dobree's necessary correction for Ἀχαιῶν—θεοῖς.

639. The syntax seems to be ξὺν ζάλῃ τε τυφῶ, i. e. τυφῶνος. It is rather harsh, however we explain the ξὺν. By ζάλῃ the surge and spray are meant, which beat on the undecked ships (sup. 539) and sank them by filling them. This account of the storm is taken from the old epic poem (or poems) on the Return of the Heroes (νόστοι). It is mentioned in *Eur. Hel.* 766, *Troad.* 82, and described in terms closely resembling the present account in *Quintus Smyrnæus*, xiv. 516, 597, &c. It is also evidently referred to in the opening of the *Odyssey*.

640. ἄφαντοι] 'Out of sight,' a euphemism for 'sunk' or 'drowned.' Cf. v. 607. *Thucyd.* viii. 38, Θηραμένης μὲν —ἀποπλέων ἐν κέλητι ἀφανίζεται. *Iph. T.* 764, ἦν δ' ἐν θαλάσῃ γράμματ' ἀφανισθῇ τάδε. *Cic. de Div.* i. § 28, 'quum tu equo advectus ad quandam magni fluminis ripam pro- vectus subito atque delapsus in flumen nusquam apparu- isses.' —στρόβω, 'by the unsteady guidance of the unskilled helmsman.' In this sense we have κακία ἡνιόχων, *Plat. Phædr.* p. 248 B, and σὺν ἡνιόχοις κακοῖσι *Il.* xvii. 487. Compare also *Cho.* 195, οἷοισιν ἐν χεიმῶσι, ναυτῶν δίκην, στροβούμεθ'.

642. ἀνθοῦν] The bodies and broken planks floating on the water are compared to flowers in a field. So *Iph. Taur.*

300, ὥσθ' αἱματηρὸν πέλανον ἐξανθῶν ἄλός. Lucret. v. 1441, 'tum mare velivolum florebat navibu' pandis.'—ἐρειπίους is an obvious and probable correction for ἐρειπίων.

644. σκάφος] 'uninjured in the hull;' see inf. 983.

645. ἐξητήσατο] The notion is, that the Fates were persuaded at the intercession of some friendly god to spare the remnant of the army. Fortune herself is said to have alighted on the ship, the electric phenomenon now called *St Elmo's fire*, and not uncommon in the Mediterranean, being taken for the visible interference of heaven. Both Τύχη and *Fortuna* were venerated as powers able and willing to save in a storm. See Pind. *Ol.* xii. 3. Hor. *Od.* i. 35. 6.

648. κύματος ζάλην seems here to mean 'breakers.' Cf. v. 639.

652. βουκολεῖν is not 'to beguile,' but 'to brood over,' as in *Eum.* 78, καὶ μὴ πρόκαμνε τόνδε βουκολούμενος πόνον.

653. καμύντος] 'which had suffered stress of weather.' So in *Theb.* 198, νεὼς καμούσης ποντίῳ πρὸς κύματι.

655. τί μήν:] 'Of course they do.' Supply οὐ, 'why should they not?'

657. Μενέλεων γάρ] There is some ellipse, '(and all will end well,) for Menelaus may be expected first and more surely than the rest.'—μολεῖν, in the sense of *venturum esse*, is an example of a use not uncommon with an infinitive aorist with verbs like μέλλω, εὔχομαι, ἐλπίζω. So inf. 970, εὔχομαι πεσεῖν. Thuc. ii. 80, ἐλπίδα δ' εἶναι καὶ Ναύπακτον λαβεῖν. But some translate 'that he has set out on his return.' But see sup. 610, where so much had been stated already.

659. εἰ δ' οὖν] '(He may, indeed, have disappeared altogether); but if there is any ray of the sun that sees (knows of) him alive and well, there is good hope that he will get home again.' See inf. 1009.

663. τάληθῇ] The strict truth of the account is again insisted upon, though in v. 608 the herald had said οὐ ψευδῇ λέγω.

665. In a fine chorus, the subject of which was taken directly from the *Cypria*, detailing the 'Rape of Helen' and her fascinations, the joy of the Trojans at her arrival is described, soon to be succeeded by grief. She is compared to a lion's whelp, tame at first, but turning fierce and destructive to the family that reared it.

669. ἀμφωνεκῇ] an object of contest between two. Deianeira is twice so called by Sophocles, *Trach.* 104 and 527.

671. ἐλέπτολις] 'a hell to cities,' a play on the name Ἐλένη. So Eur. *Tro.* 891, φεύγε μὴ σ' ἔλη πόθω, αἰρεῖ γὰρ ἀνδρῶν ὄμματ', ἔξαιρεῖ πόλεις. *Iph. Aul.* 1475, ἀγερτέ με τὰν Ἰλίου καὶ Φρυγῶν ἐλέπτολιν, where Iphigenia is speaking of

herself. We can hardly doubt that such allusions were taken from the old epics. Compare with what follows Eur. *Tro.* 808, Σιμόεντι δ' ἐπ' εὐρείῃα πλάταν ἔσχασε ποντοπόρον, καὶ ναύδετ' ἀνήψατο νηῶν.

675. κυναγοί] Supply ἔπλευσαν from the preceding.—κατ' ἔχνος, cf. Eur. *Tro.* 1002, ἐπεὶ δὲ Τροίαν ἦλθες, Ἀργεῖοί τέ σου κατ' ἔχνος. Translate, 'on the tracks of the lovers who had already put to on the leafy shores of Simois their bark that was never sighted by the pursuers.' See on 694 inf. The common reading ἀξιφύλλους has been altered by conjecture to ἀκριτοφύλλους for metrical reasons.

680. δι' ἔριν] This belongs to ἔπλευσαν κυναγοί. The pursuers sailed on account of one who was destined to be a cause of bloody strife. Helen is elsewhere called ἔρις, e.g. in Eur. *Hel.* 1135, perhaps by a play on Ἐρινός, inf. 726.

681. κῆδος] In the double sense of 'a woe' and 'an alliance by marriage.'

686. τίοντας] 'Exacting punishment for their slight on the laws of hospitality from those who were loudly celebrating the nuptial song which it then fell to the lot of the bridegroom and his friends to sing.' For the double accusative with πράσσειν cf. inf. 785.—For ἐκφάτως compare the Homeric ἐκφάσθαι ἔπος. Inf. 1449, ἐκνόμως ὑμνεῖν.

694. ἦ gives emphasis to πολὺν in the compound, as in the frequent combination ἦ πολλὰ.—ὦν, *suorum*, is inserted on account of the metre. Some, retaining ἀξιφύλλους in v. 677, here read αἰῶνα διὰ πολιτῶν.

697. λέοντος ὕν, 'a lion's whelp,' is Prof. Conington's correction ofλέοντα σῖν, to the improvement of both sense and metre, here and in the corresponding verse 707. See *Suppl.* 41, *Eum.* 313.

701. γεραροῖς] 'the delight of (delighted in by) the old men.' Usually, ἐπιχαίρειν is 'to exult over.' The simple verbal χαρτὸν as well as ἐπιχαρτον is used by Sophocles (*Trach.* 1262).

702. ἔσχε] Used intransitively, as ἀνίσχει sup. 93. 'Often was it held in arms like a young child.' Some translate ἔσχε δίκαν, 'it had what was proper for a child.'

707. ἦθος, *indolem*, *ingenium*, is Conington's correction of ἔθος. See on v. 697.

709. ἄσαισιν] 'surfeit,' also Conington's conjecture for ἄταισιν. Dr Kennedy proposes θανάτοισιν, which is very ingenious; but θάνατοι, 'violent death' (*Cho.* 47), is perhaps limited to the human subject.—ἀκέλευστος, see inf. 951. So ἄκλητος δαιταλεὺς in *Prom.* 1045, ἄμισθος ξυνέμπορος *Cho.* 720.

715. προσεθρέφθη, viz., ὁ λέων, is Heath's emendation of προσετράφη. Some god, says the poet, caused the destructive beast to be reared and tamed in the family.—ἄτας,

cf. inf. 792, ἄτης θνηλαί, 'sacrifices to the demon of destruction.' With Aeschylus, ἄτη is either a moral state (infatuation), or personified as a power for evil, like Ἐρινός.

716. πάντα] Hesych. παράχρημα, εὐθέως, παραντικά. ('In like manner) I might say that there came at first to the city of Troy (with the arrival of Helen) a feeling of tranquil calm (*securitas*), a display of gentle wealth, a soft darting from fair eyes, a soul-consuming blossoming of love.' These are eastern terms and metaphors by which the arrival of Helen was first greeted. Soon after, like the lion's whelp that turned fierce, she seemed to them to pursue an altered course and to have brought a curse instead of a blessing on Ilium.

718. Hesych. ἄσκα· ἡσύχως, μαλακῶς, βραδέως.

725. Ξενίου] Cf. 61, 353.—νυμφόκλαντος, *nymphis de-flenda*, 'bringing tears and sorrow on brides.'

727. The application of the remarks from this verse to the end of the chorus,—on the danger of prosperity if associated with crime,—may be meant to apply alike to Paris, to Priam, and to Agamemnon. The poet rests the doctrine on an 'old saw' (from Pythagoras, perhaps), as δρᾶσαντι παθεῖν is called τριγέρων μῦθος, *Cho.* 306.

728. μέγαν τελεσθέντα] 'That a man's fortune, when it has grown great (gets full-grown), becomes a parent, and does not die childless; and that the offspring of good luck to a family is,—no end of woe.'

732. τὸ δυσσεβὲς γὰρ κ.τ.λ.] 'For 'tis the deed of impiety (not mere wealth) that begets more to succeed it, like to its own stock,' viz. impiety follows impiety. This is a curious exposition of a very ancient doctrine of *hardening* in crime. Prosperity may be harmless, if a right use is made of it, but not if employed for the ends of a *τυραννίς*, or for selfish aggrandisement.

737. καλλίπαις] sc. ἐστὶ, for καλοὺς παῖδας ἔφυσε.—αἰεὶ, viz. whether it has general good fortune or not.

741. νέα δ' ἔφυσεν] The present editor's correction, adopted by Prof. Kennedy, for νεαρὰ φάους. There was an old maxim, κόρον ὕβριος νίδν, Herod. viii. 77, and Pind. *Ol.* xiii. 9, ὕβριν, κόρον ματέρα θρασύμυθον. Sooner or later, says the poet, when the time comes, κυρίῳ ἐν ἡμέρᾳ, *Suppl.* 712, pride and insolence will produce fruits, which end in the two demons of destruction, Pride and Hardness of Heart (θράσος), both forms of Infatuation (ἄτη), taking possession of a family. The MSS. give μελαίνας ἄτας εἰδομένην, corrected by Donaldson, *New Cratylus*, § 335. He compares *Antig.* 529, τρέφων δύ' Ἄτα κάπαναστάσεις θρόνων. These two are called 'like their parents' as being equally foul in their nature and disastrous in their action.

750. ἔδεθλα is Hermann's correction (it should rather

be ἔδεθλα, perhaps) for ἐσθλά. To the same critic is due προσέμολε for προσέβα in 752. Thus ἡλθες had superseded ἦσθ' in v. 494.

754. παράσημον αἶνω] 'wrongly stamped with praise' (popular approval). Coins were so called when a mark was stamped on them by the money-changers, as being below the proper standard. Cf. Ar. *Ach.* 517, ἀνδράρια μοχθηρὰ παρακεκομμένα, ἄτιμα καὶ παράσημα. Hesych. παράσημον· ἄδοκιμον, κίβδηλον. ἀπὸ τὸ (l. ἀφ' οὗ) καὶ νομισμάτων τὰ κίβδηλα παράσημα λέγεται.

756. The King is now seen approaching as from the country, in a mule-car, attended by Cassandra (inf. 1006) and with great state. The chorus express a kind of half allegiance; they are cautious, they feel the victor has done that which may bring a nemesis, and they avow their own honesty and independence by openly stating that they never fully approved of the expedition.

760. καιρόν] As in v. 356, this word seems to have meant 'the mark in shooting,' whence καιροῦ τυχεῖν, and καιρία πληγὴ, 'a fatal wound,' inf. 1314. Here a metaphor from shooting too high, ὑπεραίρειν, is combined with one from turning short (on the near side) of the terminal pillar in the stadium, ὑποκάμπτειν. The sense therefore is, 'without either exceeding or falling short of the due mean of praise.'

761. The syntax is, τὸ δοκεῖν εἶναι προτίουνσι τοῦ εἶναι, they prefer the semblance of friendship, as shown by insincere praise, to the reality of it, as shown by blame when it is deserved. Thus δίκην παραβάντες means, 'when they have been guilty of some injustice.'

764. πᾶς τις κ.τ.λ.] He illustrates the hypocrisy of false friends in seeming sad when they feel no sorrow. So Juvenal, III. 101, *flet, si lacrimas conspexit amici, nec dolet.*

766. καὶ κ.τ.λ.] As they can affect grief, so they can affect joy, and though inwardly sorry at the good luck that has befallen their patron, they force their faces into an unwilling smile. A powerful passage, the sentiment of which is repeated in the fine lines 805—8 inf.

768. προβατογνώμων] 'A judge of cattle' of course means 'a judge of character.' Compare frag. 224, τούτων ἔχω γὰρ θυμὸν ἵππογνώμονα.—λαθεῖν, viz. τούτον, 'eyes cannot escape him that seem only (to regard him) from a kindly intent, whereas they really flatter him with a weak and watery friendship.' Wine was so called when mixed with an undue proportion of water,— 'weak grog,' we should say. Xen. *de Rep. Lac.* I. 3, οἶνον ἢ πᾶμπαν ἀπεχομένης ἢ ὕδαρὲ χρωμένης. The word σαίνειν, it will be observed, applies only to this clause. The full meaning is, τὰ δοκοῦντα δέ-

χεσθαι αὐτὸν εὐφρόνως, ἔργῳ δὲ σάλοντα. Cf. inf. 813, δοκούντας εἶναι κάρτα πρευμενεῖς ἐμοί.

774. γεγραμμένος] 'depicted in unskilful outline' (i.e. in unfavourable form). Cf. *Eum.* 50, εἰδὼν ποτ' ἤδη Φινέως γεγραμμένας δειπνον φερούσας.

776. ἐκ θυσιῶν] The clever emendation of Franz for ἐκούσιον. The allusion is to the sacrifice of Iphigenia in order to raise the hopes of the army, sup. 207. 'You seemed to me to be steering a wrong course in your mind when you brought to dying men assurance (encouragement) from sacrifices.'—θνήσκουσι, 'dying off,' viz. by starvation, sup. 181—6.

778. οὐκ ἀπ' ἄκρας] 'Not from the mere surface, but from the depth of my heart I say it, I give a welcome to those who have ended their toil well.' This is said with some ambiguity, perhaps, meaning, 'if it is well,' the real end being yet to come. It seems necessary to read πόνον for πόνος.

781. δικάως] 'Honestly,' 'disinterestedly.' By ἀκαίρως he means ἀδίκως, but purposely uses a milder term.

783. Agamemnon comes on the stage. His address, one of ill-concealed pride and affected thankfulness to the gods (825), is received by the queen with a speech of very nearly the same length (49 to 45), a composition which is a masterpiece of tragic art, from its plausible hypocrisy and its well-disguised intention of revenge.

786. οὐκ ἀπὸ γλώσσης] Not, as in a human law-court, hearing the cause from the mouths of advocates, but dealing with it by the divine law of right and wrong.

789. ψήφους ἔθεντο, 'voted for,' governs a secondary accusative φθοράς, 'the destruction of the city,' as if ἐψηφίσαντο had been used. Precisely similar is *Soph. El.* 709 στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβυῆς κλήρους ἐπηλαν. In οὐ διχορρόπως (sup. 340, *Suppl.* 599, 959) there seems an allusion at once to the two urns of acquittal and condemnation, and to the opposite scales of the balance. The meaning here is, that the voters were all on one side, and only hope was left in the other urn. There seems an allusion to Pandora's creak, *Hes. Opp.* 96, μούνη δ' αὐτόθι ἐλπίς ἐν ἀρρήκτοισι δόμοισι ἔνδον ἔμιμνε πίθου ὑπὸ χεῖλεσιν.

790. χεῖλος] This seems a necessary correction for χειρὸς, and indeed it gives an excellent sense in every respect. 'Hope approached (came nearly up to) the interior rim (brim, or lip of the vessel) of the urn which had no votes dropped into it at all,' οὐ πληρουμένῳ. Compare *Ar. Equit.* 814, ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστήν, εὐρῶν ἐπιχειλῇ.

791. εὖσημος] Even yet the city shows by the smoke that it has been taken and burnt. *Suppl.* 694, εὖσημον

γὰρ οὐ με λανθάνει. Eur. *Hec.* 1215, καπνῶ δ' ἐσήμην' ἄστὺ πολεμίων ὕπο.

792. ἄτης θυηλαὶ are 'sacrifices to Até,' see sup. 715. The MSS. have θύελλαι, 'storms of calamity,' which is almost destitute of meaning. The correction is Hermann's, and is adopted by Prof. Kennedy.

793. σποδός] See on 580, which shows the allusion here is to the dying embers on an altar which are extinguished by pouring on some liquid scent. The wealth of eastern cities in fragrant essences is further alluded to in πλούτου πνοάς.

796. ἐφραξάμεσθα] 'we made a fence round the city by a vindictive net,' is the editor's correction for ἐπραξάμεσθα. See on 348.

798. ἵππου νεοσσός] The troops that issued from the Wooden Horse, and took Troy, are so described. The horse itself is said to have 'taken a leap into the city at the setting of the Pleiades,' viz. at the end of autumn. But the simile changes to a lion that has bounded over the fence of a sheepfold and glutted itself with blood. The passage throughout is an exceedingly fine one.

803. τὸ σόν] viz. the leader of the chorus, who had addressed the king, sup. 761. The king expresses his assent to the sentiments which he bears in mind from that address, and he says that true friends are rare, for most men feel envy and jealousy at prosperity. Some here regard φίλον as a predicate, 'to regard as a friend one who is prosperous.'

807. δύσφρων ἰός] 'The venom of malevolence besetting the heart doubles the annoyance to him who has got the disease.'

814. οὐχ ἐκῶν] In the old epics which the Tragics regarded as their Homer it had been said that Ulysses feigned madness to excuse himself from joining the expedition to Troy. The story is alluded to in the *Philoctetes*, 1025, Q. Smyrnaeus, v. 192, and *Od.* xxiv. 117. It was narrated in the *Cypria* (Proclus, p. 235).

818. κοινούς ἀγῶνας] He means that he will hold a meeting (ἀγορά) of the citizens generally, and not a council of chiefs, βουλή.

823. πῆμ' ἀποστρέψαι νόσον is Porson's correction for πήματος τρέψαι νόσον. The use of cautery and the knife was common to the surgeons of the old time: cf. *Aj.* 582, θρηνεῖν ἐπὶ πόδας πρὸς τομῶντι πῆματι,—a verse which shows that the old belief in charms was beginning to disappear.

825. δεξιόσθαι, like ξενόσθαι, οἰκειόσθαι, means 'to make oneself friendly to' (or another friendly to oneself), and hence it takes a dative in the sense of 'greeting.' It is

rather a rare word. *Rhes.* 419, πυκνήν ἄμυστιν ὡς σὺ δεξιούμενοι. *Iph. Aul.* 1473, καὶ πατὴρ ἐμὸς ἐνδεξιούσθω βωμόν.

826. πέμψαντες] See sup. 499.

829. φιλόνορας, sup. 401, 'my loving disposition.'—πρὸς ὑμᾶς, viz. to avow it in public and to the other sex. The boldness of the avowal (according to the rules of Greek etiquette) she apologises for. After this short preface she goes on at once to speak of herself, and dwells upon that topic till nearly the end (876).

832. ἐμαντῆς] This genitive represents both τὸν ἐμαντῆς βίον, and οὐκ ἄλλων πέρα ἄλλ' ἀπ' ἐμαντῆς.

835. ἔρημον] See sup. 835.

836. παλιγκότους, 'adverse,' takes its meaning mainly from πάλιν. Properly it means 'wrong-tempered.' Compare παλιμφημος, παλιστομείν, *Theb.* 247.

837. ἦκειν] Supply κακὸν φέροντα.—λάσκοντας, i. e. ἀγέλλοντας.

839. The syntax εἰ ἐτύγχανεν—τέτρωται, is not usual, but it is in no respect illogical. 'If he kept receiving as many wounds as the current reports about him declared, he has (by this time) more holes in him than a net.'

842. ὡς ἐπλήθυνον] 'As still more reports said.' The word is used of a majority in voting, inf. 1341. *Suppl.* 598.

845. For λαβῶν we should perhaps restore λαβεῖν. 'Then, indeed, like Geryon the second with a triple body (i. e. three lives) he might have boasted that he had had three separate burials,' lit. coverings with a cloak of earth. The verse πολλὴν ἀνωθεν is perhaps interpolated. It has no great force, though some refer it to the queen's consciousness of the intended murder.

849. πρὸς βίαν] for βιαίως. They took hold of my neck perforce (against my will) to undo the noose from the beam above. But the clause may also mean, 'violently seized (encircled) by the noose.'

850. ἐκ τῶνδε] 'in consequence of this anxiety.' The meaning is, that the reason why Orestes is not present to greet his father is his removal out of harm's way by sending him into Phocis, since if the father had died at Troy the citizens might have risen against the son. Of course, the pretext is altogether a feigned one. Other accounts, e. g. *Soph. El.* 11, represented him as carried off on the occasion of Agamemnon's murder.

854. ἀμφίλεκτα] 'The evils of a disputed succession' (inf. 1563, ἀμφίλεκτος ὧν κράτει), or perhaps, *ambigua*, viz. the uncertainty of one of the two events happening which are next mentioned.

857. ὥστε] For ὥσπερ, as in *Theb.* 13, 62.

859. οὐ δόλον φέρει] A similar hypocrisy was shown at v. 596.

863. τὰς ἀμφὶ σοί] 'which had been stationed in your behalf,' or to give tidings about you. Cf. sup. 303. These beacons had seemed to her 'ever neglected' and unattended to; she fancied (as she pretends) that Troy must have been taken long ago, but that the watchmen had left their post, and failed to transmit the signals. Cf. v. 281, ὁ δ' οὐτι μέλλων οὐδ' ἀφρασμόνως ὕπνῳ νικώμενος.

865. ὑπαί κ.τ.λ.] 'I would often be roused by the mosquito humming with light strokes of the wing.'—ὀρώσα, 'while I was seeing (seeming in my dreams about you to see) more sufferings (more troubles and dangers befalling you) than (could have happened) in the time while I was asleep.' Aeschylus often dwells on the phenomena of dreams, e.g. sup. 412, *Cho.* 525, *Eum.* 105, *Prom.* 493, to which his Pythagorean philosophy attributed a supernatural influence. Here he speaks of the measure of time between the hours of sleep and that necessary for so many events really to happen as were crowded into her dream. This is expressed by ὁ ξυνεύδων χρόνος, the time commensurate with the sleep.

869. τῶν σταθμῶν κύνα] See on v. 8, λαμπάδος τὸ σύμβολον.

875. τερπνὸν δέ] 'And truly, 'tis delightful to have got rid of all strain on the feelings at last.' This was a Greek maxim, 'nothing so odious as constraint.' We have no precise word to express that of which we feel and know that it *must* be borne, whether we like it or not. Theognis, v. 472, πᾶν γὰρ ἀναγκαῖον πρᾶγμα ἀνιερὸν ἔφν. She here refers to ἀπενθήτῳ φρενί, v. 868, a mind at last freed from grief.

876. ἀξιῶ] In the sense of ἀξιον ἡγοῦμαι, or τιμῶ, the verb is followed by a dative, as in *Orest.* 1209, καλοῖσιν ἰμεναίοισιν ἀξιουμένην.

879. μὴ τιθείς] The negative is affected by the imperative, as sup. 493. 'That foot that has trampled on prostrate Troy' must not walk on vulgar earth, but garments of precious dye must be laid down for its progress into the palace. Agamemnon, conscious of the danger of provoking the envy of the gods, first pleads humility (897), and then economy (922); but both his objections are overruled, partly by the half-disguised taunt (906), partly by the flattery of the wife (941), who is probably not unwilling that the gods should turn against him for this offence.—These are exceedingly grand speeches, profound in meaning and in the conception of two characters, both hypocritical, yet striving to stand fair in each other's sight.

884. ἀελλπτον] Ambiguously used, between 'a home he little thought for' (viz. where he will die) and 'a home that hardly hoped for his return.' As ἡγείσθαι takes the dative of the person, the epithet belongs to δῶμα.

885. τὰ δ' ἄλλα] This too has a tacit reference to the coming murder.—ὑπνω, see sup. 281.—δικαίως κ.τ.λ., 'as the justice of the gods and the decrees of fate combine to bring about.'

889. μακράν] Either the adverb, or agreeing with ῥῆσιν implied.—ἐναισίμως, 'at reasonable length,' 'according to my just deserts.' A wife, he says, is not a disinterested person, and is sure to exaggerate her husband's merits. Cobet (*Var. Lect.* p. 307) overlooked this passage when he said 'Veteres numquam ἐρχόμενος aut ἐρχεσθαι aut quidquam hujusmodi dicebant.' We have ἃ δ' ἐρχομένα μοῖρα in *Soph. Trach.* 850. He is wrong also in rejecting ἐλεύσομαι, which occurs *Suppl.* 516, and more than once in *Sophocles*.

891. καὶ τᾶλλα] 'For the rest,' viz. as regards your order for the purple tapestries. So in *Suppl.* 240, καὶ τᾶλλα, πόλλ' ἐπικάσαι δίκαιον ἦν, εἰ μὴ κ.τ.λ.—ἄβρυχε, cf. 1176.

893. προσχάνης] 'Do not grovel like slaves (after the eastern fashion) when you open your mouths to address me.'

895. θεοὺς τοι] 'Gods, no doubt, it is right and proper to honour by such things; but that one who is but a mortal should walk on embroidered patterns of beauty, to me indeed is by no means without fear.'

898. κατ' ἄνδρα] 'by the standard of a man.' See sup. 342.

899. ποδοψήστρων] He uses a purposely disparaging term: 'Without foot-mats and your pictured robes Fame finds a voice; and there is no gift of the god so great as good sense.'

901. ὀλβίῳ χρῆ] The connexion seems to be, 'I may not as yet be called *happy*, for I have not seen the end.' The inference is, that nothing should now be done to endanger that happiness. The concluding verse adds little to the argument, and is unusual in construction; possibly it is the addition of another hand. The sense seems to be, 'But if I act in all things as in this matter, I have no fear for the result.' Hermann and others read πρᾶσσοιμεν, since ἦν πράξω or εἰ πράξω is the regular syntax.

904 seqq. The dialogue following is difficult throughout, and various interpretations have found favour with thoughtful scholars. And first, μὴ παρὰ γνώμην may mean either 'contrary to my will' or 'contrary to your own convictions;' and the meaning of the next line must be decided accordingly. Prof. Kennedy takes the latter view: with the former the reply will mean, 'as for *will* (determination in the matter), be assured that I shall not alter *mine*,' lit. 'weaken it,' as χεῖρα δ' οὐ διαφθερώ, *Med.* 1055. Prof. Kennedy renders it, 'I shall not falsify.'

906. The position of *ἄν* might seem to indicate that it belongs to *ἔρδεν*. But it is doubtful if *εὐχομαι ἔρδεν ἄν* = *δοτι ἔρδοιμι ἄν* can be defended, and *ἠϋξω ἄν*, 'you would have vowed,' gives a good sense, though the present infinitive *ἔρδεν*, *te ita facturum*, is a difficulty. Some make the verse interrogative: 'Did you vow to act thus on some occasion when you were in fear?'

907. The *γε* in this verse has no meaning unless in combination with *εἶπερ* (for which see *Cho.* 215, 490, *Suppl.* 338). It follows that *εἶπερ γέ τις* must be the subject to the verb, and we must read *ἐξεῖπεν*, 'if any one ever *did* make such a vow with a good knowledge of what would befall him.' The meaning will thus be, 'the future is too uncertain for any man to make such vows as you speak of.' It is usually translated, 'Yes, I give this decision (or, declare this vow) with good knowledge, if any one ever did.' The *γε* could not occupy this place as a mere particle of assent.

910. *τὸν ἀνθρώπειον*] 'If Priam would have done what you decline to do, *he* had no such fear of the gods; and as to human blame, pay no regard to that.'

912. 'A man who escapes *φθόνος* (ill-feeling of the people) is one whom none envy or admire or care to emulate.' Cf. 437, *φθονερὸν δ' ὑπ' ἄλλος ἔρπει προδίκους Ἀτρεΐδαις*.

915. *ἦ καὶ σὺ κ.τ.λ.*] 'Are not *you* one of the *ἔλβιοι*, and ought not *you* to yield, instead of holding in such regard the getting the better in this strife?'

916. We might read *παρεῖς*, 'giving over to me,' instead of the imperative, with which the *γε* is not only unusual, but has no clear meaning.

918. *ἐμβασιν*] The sense is, *αἷς ἐμβαίνουσι πόδες*. The *ἀρβύλη* was used in driving or hunting, the *ἐμβὰς* (*calceus*) for ordinary walking. The verse is hard to translate; 'which serve my feet to tread in' is the simplest rendering.

921. *πολλή γάρ*] His extravagance rather than his pride is now the subject of his fear.

929. It would perhaps be better to accent *σοῦ*, 'to obey *you* (rather than my own convictions).' An enclitic word seldom stands first after the *caesura*, though there are examples of it.

933. *κηκίδα*, 'a dye.' The sea-purple did not easily fade, and if it looked dingy, it was restored by washing and being exposed to the sun-light. See *Eur. Hel.* 180, *Hipp.* 125 seqq. It is therefore *παγκαίνιστος*, lit. 'completely renewable.' The queen here answers the objection at v. 922.

934. *οἴκοις*] A necessary correction for *οἶκος*, 'it is the

privilege of our house to have store of these,' τῶνδε being a partitive genitive.

937. προῖνεχθέντος, sc. τοῦ πατήσμου, 'had it been declared to me at the oracle for the family when I was planning some return for the getting safe back this precious life.'—κόμιστρα, a rare word, occurs in *Herc. F.* 1387.

939. φυλλάς] See v. 79. The reference is either general or particular; 'when the stock remains, the verdure comes,' or 'as the stock remained, the verdure came,' &c. But the application of the simile in the next verse makes the former more probable. Or the passage may be understood thus: 'as, while the stock remains, the green foliage returns to shelter a house, so on your return to your hearth you show the approach of the warm season (that brings out the leaves) in cold, and coolness (a leafy shelter, as it were) when the grapes are ripening,' viz. in midsummer. For the metaphor of a stock withering up or breaking out into leaf, see *Suppl.* 97, *Cho.* 252.

946. τὰς ἐμὰς εὐχάς] This and the next verse are ambiguously expressed, her real intentions being hostile.

948. The chorus, prepossessed with the idea that, with all the seeming prosperity, something is wrong and some harm imminent, ask themselves how this can be, when they have already witnessed the king's safe return. Great prosperity, it is true, is nearly allied to misfortune; and if murder is once committed, there is no remedy for it, as there is for a famine or for goods thrown overboard at sea, which may be replaced, or which are but a partial loss.

949. δείγμα] Many critics read δῆμα with one copy; but the metaphor seems to be taken from the sacred mysteries, in which objects veiled to others were *displayed* to the mystae in the higher initiation, thence called τὰ ἐποπτικά. So *Arist. Nub.* 304, ἵνα μυστοδόκος δόμος ἀναδείκνυται. The words ἐμπέδως and προστατήριον perhaps refer to the statue of Demeter placed on a pedestal, ἐπὶ σεμνοῦ βάθρου βεβῶσαν, *Plat. Phaedr.*, p. 250 c, while the contrary idea in ποτᾶται describes the vague and fleeting fears of a boding mind. The poet, it is well known, got into serious trouble for speaking too plainly about the Mysteries.

951. ἀκέλευστος] See v. 710. The ominous strain that sounds in my ears is not that of a musician bidden to sing and paid for his services.

952. ἀποπτύσαι] 'And why does not the confidence to reject it, like some obscure dream, take its seat on the throne of my heart?'

955. χρόνος δὲ κ.τ.λ.] 'Yet time has long gone by (lit. past its youth) since the ships were tied together by stern-ropes on the sea-strand after the naval host had arrived at Ilium.' Compare *Eum.* 276, χρόνος καθαίρει

πάντα γηράσκων ὁμοῦ, and *Pers.* 398, κώπης ῥοθιάδος ξυνεμβολῇ. The MSS. here give ξυνεμβόλοις, corrected by Schneider.

962. ὑμῶδε] To avoid the ὕ before μν Mr Davies ingeniously proposes μονῶδε. Yet μέμνησθαι occurs in *Pers.* 289.

966. σπλάγχνα] 'My heart does not vainly bode, beating against a breast that has just reasons for expecting the fulfilment of its fears.' Such a passage cannot be rendered more literally in our idiom. The word κέαρ is added at the end, but it is a mere repetition of σπλάγχνα. The imperfect knowledge of the physical action of the heart induced the poet to speak of 'circling eddies' in place of our more explicit term 'circulation.'

970. ψύθῃ] See v. 462, 'I pray that (my bodings) may prove false contrary to my present fears (ἐλπίδος) and end altogether in not being fulfilled.' (Or, 'in not being fulfilled at all.') The words τὸ πᾶν are supplied by Hermann, one MS. (Farn.) having τοι. For the aorist πεσεῖν see on 657.

972. μεγάλας ὑγείας is the editor's conjecture for τὰς πολλὰς ὑγείας, which violates the metre. 'The limit of prosperity is never reached,' but people are insatiable for more. See inf. 1302. The γὰρ following refers to a sentiment suppressed ('yet such desire is unwise), for misfortune is close at hand, like a bad neighbour separated only by a party-wall, and as it were leaning against it.'

975. εὐθυπορῶν] 'When in its fair course.' *Thuc.* vi. 44, ὥς ἕκαστοι εὐθυπόρησαν (MSS. εὐπόρησαν). The metaphor passes to ships loaded with precious freights, of which the sailors throw over a part, when they are on a sunken reef, in order to lighten the vessel and so save the rest. Nothing seems here wanting to the sense; yet the antistrophic verse 992 indicates some *lacuna*.

979. δκνος] 'the fear of the sailors,' a nominative absolute; though perhaps, with Prof. Kennedy, we should read δκνω, thus making δόμος (the ship) the subject.—σφενδύνας, *jactura*, 'by a well-calculated throw,' viz. of just so much as was necessary to save the vessel.—σκάφος, 'the hull,' cf. v. 644.

985. ἀμφιλαφής] 'ample,' properly used of a spreading tree. Herodotus applies the epithet to elephants of large size, iii. 114.

988. προπάροιθ' ἀνδρός] A wounded man looks down and sees blood which has trickled to his feet. To raise it again from the earth, says the poet, is more than any charm or incantation can effect. For the sentiment, that murder cannot be undone, compare *Suppl.* 437, *Cho.* 32, *Eum.* 253.

990. οὐδὲ κ.τ.λ.] 'Nay (had this been lawful or possible), Zeus would not, by way of precaution, have stopped him (viz. Asclepius) who had found out the right way to bring mortals back from the dead.' The legend is alluded to in the opening verses of the *Alcestis*.

994. μοῖρα] Some doctrine about Fate and Necessity is here alluded to, the particulars of which have not come down to us. The chorus seem to say, that appointed (fixed or destined) fate prevents them from obtaining aid from the gods in their present misgivings, viz. the aid of oracles or omens. Had it been otherwise, their tongue would have outstripped their feelings, and their bodings would have found utterance; as it is, they brood and fret (βρέμει) darkly in minds that are kindled to a flame. Cf. inf. 1227, παπαῖ, οἶον τὸ πῦρ. Prof. Kennedy understands μοῖραν ἐκ θεῶν to be the divinely-sent fear spoken of at the beginning (948).

1002. κομίζου] 'Take yourself in, *you* too, Cassandra, I say.' There is harshness in the speech, and cruelty in the taunt, that she is a captive and therefore only a slave. 'Zeus in his mercy' (she says; cf. v. 632) 'allows you to share in the sacrifice with the rest of the household, taking your place with other slaves at the family altar.'

1008. τλῆναι] 'Though he was sold as a slave (to Omphale, Soph. *Trach.* 252) he bore it, and took the yoke when he could not help it.' The last clause is differently read in MS. Flor., δουλείας μάξης βία, whence some read δουλίας μάξης θιγείν.

1009. εἰ δ' οὖν] '(The fate is hard indeed), but if the necessity of such a fortune *does* befall one, it is a great advantage to have masters of ancestral wealth,' not upstarts. This is a rather common use of εἰ δ' οὖν or ἤν δ' οὖν, though it is seldom rightly explained. See sup. 659.

1012. παρὰ στάθμην] Supply χρώνται αὐτοῖς, or some epithet like ἀγνώμονες, 'harsh beyond measure.'—παρ' ἡμῶν, 'from us' (or παρ' ἡμῖν, perhaps, 'in *our* house') 'you have just what is the customary, i.e. the average, treatment.'

1014. Cassandra, showing no signs of understanding what has been said, is advised by the chorus, in somewhat kinder tones, to comply. 'Now that you are fairly in the snare (cf. v. 349) you will perhaps obey, if you are for obeying; though perchance you will be disobedient.' See inf. 1365. The ἄν must be repeated with the last optative, as in *Oed. R.* 937, ἥδοιο μὲν, πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως. The ἄν following ἐντὸς only anticipates the construction, and is repeated with the verb. Prof. Kennedy (*Addenda*, p. 205) says ἄν οὔσα is "suspicious, because οὔσα is not hypothetical, but causal."

1020. τὰ λῶστα] 'what is best under present circumstances.' Cf. *Prom.* 224, κράτιστα δὴ μοι τῶν παρестώτων τότε ἐφαίνεται εἶναι.

1022. There seems emphasis on the pronoun, and the words are pettishly said; 'I have no time to waste here at the door (out of doors) in talking to this girl.' The syntax is, οὐ σχολὴ ἐμοί (ἐστί) τρίβειν θυραίᾳ παρὰ τῇδε. If ἐμοί had preceded, (ὥστε ἐμέ) θυραίαν τρίβειν would have been the ordinary idiom.—τὰ μὲν γάρ, an accusative used by itself, of which there are many examples, e.g. sup. 541, 803, *Soph. El.* 92, 1364; *Phil.* 497; 'for, as regards the sacrifices at the central altar, the victims already stand to be slaughtered for the fire.' A slight and not improbable change would be ἐπ' ἐσχάρα πυρός. Cf. *Eum.* 108, καὶ νυκτίσμενα δειπν' ἐπ' ἐσχάρα πυρὸς ἔθνον.

1029. τοροῦ] See v. 599. The wild look of Cassandra, who stands silent as if distraught, shortly to break out into startling prophetic exclamations, moves the pity of the chorus, who think she fails to understand. Not so Clytemnestra, who leaves her with a threat and a taunt and re-enters the palace. She is compared to a young colt which is not tamed till blood has been drawn by the hard bit, λιθοκόλλητον στόμιον, *Soph. Trach.* 1261.

1038. καίνισον] 'try on the new yoke.' So in *Cho.* 483, μέμνησο δ' ἀμφίβληστρον ὡς ἐκαίνισας. *Eur. Tro.* 889, τί δ' ἔστιν; εὐχὰς ὡς ἐκαίνισας θεῶν.

1042. οὐ τοιοῦτος] See on v. 620. Phoebus, the god of joy and brightness, has nothing to do with sorrow and death. It was on this principle that the Athenians removed the bodies of the ancient dead from the island of Delos, *Thuc.* iii. 104.

1048. ἀγυιάτης, like ἀγνιδεύς, was a term applied to the stone pillar (like the *Hermæ*) set up as a symbol of Apollo before the front of a palace, whence, together with his sister, the moon-goddess Ἄρτεμις, he was called προστάτης. Here such a statue or emblem is seen and recognised by Cassandra. She calls the god either ἀπόλλων ἐμός, 'my destroyer,' a word of false analogy like ἐλένας, sup. 671, or she repeats the name with ardour and tenderness, 'my own Apollo.' Cf. inf. 1177. But the former is more probable, as there is a similar play on ἀγυιάτ' and ἄγειν. *Eurip. frag. Phaeth.* 15, 11, ὦ καλλιφεγγές Ἥλι', ὥς μ' ἀπώλεσας καὶ τόνδ', Ἀπόλλω δ' ἐν βοροῖς ὀρθῶς καλεῖ, ὅστις τὰ σιγῶντ' ὀνόματ' οἶδε δαιμόνων.

1049. τὸ δεύτερον] Her former grief was the punishment inflicted for deceiving Apollo, inf. 1182, 1242.

1051. παρόν] So *Orest.* 1180, τὸ συνετόν γ' οἶδα σὴ ψυχῇ παρόν. But, as the *Med.* has παρ' ἐν, the reading of Schütz is probable, δουλίᾳ περ ἐν φρενί.

1058. συνίστορα] (viz. ἐστί), 'are conscious,' i.e. are witnesses of it. The sentence is continued with the nominative in v. 1065, the intervening line being a hasty reply to the remark of the chorus. It was thought to be a characteristic of prophecy to know the past as well as to predict the future. Cf. *Prom.* 844.

1060. The word πέδον is clearly corrupt, and no satisfactory correction has yet been suggested. Possibly (from Eur. *Ion* 435) we should read οὐκ ἀπορραντήριον, 'not a place where the blessed water is stored.'

1066. πρὸς πατρός] See inf. 1193, 1571.

1078. φαιδρύνασα] 'After washing him in the bath will you —?' She does not add, *kill him*, because the whole of her remarks at present are but allusive and obscure. It is not till v. 1217 that she speaks plainly of Agamemnon's death. The *acting* of this scene, with its wild gestures and shrill excited tones, unintelligible in their import, δύσφατος κλαγγή inf. 1121, must have been one of harrowing interest.

1031. ἐξ αἰνιγμάτων] 'after riddles.'—ἐπαργέμοις (*Prom.* 507), 'obscure,' a medical term for defect of sight.

1083. φαίνεται] 'Presents itself to my view,' φαίνεται. 'Is this (she asks) a death-snare? No! there is no other net to catch him in but his own wife who is the cause jointly with another (inf. 1622) of his death.' The garment in which the king was entangled by his wife is thus described: cf. v. 1353.—στάσις κ.τ.λ., 'let the company of Furies, allowing the family no rest, raise a cry over a victim to be slain by stoning.' See v. 1594.

1090. κροκοβαφής] The pallor of a dying or fainting person is described by the blood-drop running to the heart, and leaving the countenance.—καιρία, Dindorf's correction of καὶ δορία or διρία. Some critics also read πτωσίμοις. The sense appears to be, 'which from a fatal wound comes to an end with the departed light of a life that has for ever set.' So sup. 622, πτωσίμου στρατοῦ.

1095. ἐν πέπλοισιν] 'See there! she has got him fast in his own robe, and is goring him with that black horn of hers! Now he falls in a vessel filled with water. Yes! 'tis the fate that befalls him by a crafty murder in a bath that I speak of.'—It will be observed (1) that it was the fate of Cassandra not to be believed (inf. 1183), and (2) that she speaks more and more plainly to the end, and yet the chorus has no idea what she means.

1099. γνώμων ἄκρος] 'a first-rate judge.' See sup. 611, 768.

1102. διὰ κακῶν] 'through predictions of evil.' It is because they predict evil that the art of seers is regarded with dread. Cf. Soph. *Trach.* 1131, τέρας τοι διὰ κακῶν ἐθέσπισας.

1106. *θροεῖς*] The MSS. give τὸ γὰρ ἐμὸν θροῶ πάθος ἐπεγχεάσα, which has a syllable more than a dochmiac verse should have, and more than the antistrophic v. 1116. If we read *θροεῖς*, the reference will be to the consciousness of coming harm the chorus had just expressed; 'you speak of my fate adding it on to his.' Prof. Kennedy would read *θροῶ—ἐπεγχεάσ'*, and in the next line *ᾶ, ποῖ με δεῦρο κ.τ.λ.*

1113. *Ἴτυν Ἴτυν*] The bird's note, as represented by these sounds, was thought to be a lament for a lost child. So in Soph. *El.* 148, *ᾶ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται.*

1117. *κλαυμάτων ἄτερ*] The 'absence of tears' perhaps refers to the unconsciousness of woe; or 'tears' are regarded as a human manifestation; see *Suppl.* 572.

1123. *ὄρουσ ὁδοῦ*] The idea of a boundary-road is mixed up with that of a course or path of prophecy. So *λογίων, θεσφάτων ὁδὸς* in Ar. *Equit.* 1015, Eur. *Phoen.* 911.

1129. *τροφαῖς*] Rivers were called *κουροτρόφοι*, and Cassandra who as a girl had drunk Scamander's stream henceforth as a spirit will haunt the dreary banks of Acheron.

1139. *πρόπυργοι*] Either 'in front of the walls,' or 'in defence of them,' which seems better.

1142. *τὸ μὴ*] *quominus*, as sup. 15, 552.—*ὥσπερ οὖν*, 'as in fact;'; cf. *Cho.* 88, *ἢ σὺ γ' ἀτίμως, ὥσπερ οὖν ἀπώλετο πατήρ, στείχω;*

1143. *βαλῶ*] It is certainly harsh to render this 'I shall throw myself on the ground,' though the word is clearly intransitive in *Il.* xxiii. 462, *ἵππους περὶ τέρμα βαλούσας*, for *καμπτούσας*. And so *ρίπτειν, ἰέναι*, and *ἰάπτειν* are sometimes used, 'to fling oneself.' Canter proposed *θερμὸν οὖς*, which is ingenious; but how can any one 'soon fling an inspired ear on the ground'?

1144. *ἐπεφημίσω* is a metrical correction of the editor's for *ἐφημίσω*. The sense too is much better, 'these new (or further) bodings.'

1146. *βαρὺς ἐμπύτων*] See on v. 1444.

1149. *καὶ μὴν*] 'well then,' viz. if you are still perplexed, 'my prophecy shall no longer look darkly from behind a veil, like a newly-wedded bride, but it shall come bright and clear, so as to be likely to reach your inmost minds, like a wind that causes the waves to dash up against the bright eastern sky.' The simile is a fine and an apposite one; a brisk wind clears the sky, and the dark heaving waves are seen to roll against the light horizon. With *ἐσήμεν* compare *ἔσω φρενῶν λέγουσα* in v. 1019.

1153. *τοῦδε πῆματος*] 'a calamity far greater than this present woe' refers to the coming murder of herself and the king, which is worse than the captivity.

1155. *συνδρόμως*] poetically for *ἐπόμενοι*.

1160. κῶμος] The Athenian custom is alluded to, of a party of revellers going from house to house and refusing to leave (δύσπεμπτοι) till they have well drunk. To this perhaps μοῖραν οὐκ εὐπέμπελον refers in *Eum.* 454.

1163. ἐν μέρει] 'In turn,' a metaphor, perhaps, from a tragic chorus. The theme of their song is the first family crime (either that of Tantalus, inf. 1445, or the murder of Myrtilus by Pelops, or the slaughter of Thyestes' children); and the 'bed of a brother hostile to the violator of it' means the vengeance taken by Atreus in revenge for the seduction of his wife by Thyestes. The whole of this passage is one of singular power and poetic beauty.

1165. τοξότης] Cf. v. 611.

1166. φλέδων] Hesych. ὁ ἀλαζών, εὐήθης. 'A lying impostor (babbler) that knocks at every door.' She feels keenly the incredulity shown to her predictions, inf. 1183, and in the feeling it her punishment consisted.

1167. ἐκμαρτυρεῖν is a technical word, equivalent to our 'putting in an affidavit,' and making a declaration in writing or otherwise where a witness cannot give his evidence in person. So in *Eum.* 439, the garments produced are said ἐκμαρτυρῆσαι λουτρῶν φόνον. Here the meaning is 'bear witness to me now, by taking an oath beforehand, that it is not by mere hearsay (but by prophetic prescience) that I know all about the ancient crimes of the family.'—The chorus, still perplexed at her words, ask what is the use of an oath,—how will that mend matters?

1174. μῶν καὶ κ.τ.λ.] The question may have been suggested by the ambiguous words ἀπόλλων ἐμὸς, v. 1048.

1176. ἀβρύνεται] 'feels delicacy;' cf. 892.

1177. παλαιστής] 'a lover.' So Theocr. vi. 125, εἰς δ' ἐπὶ τᾷσδε, φέριστε, Μόλων ἄγχοιτο παλαίστρας.—πνέων, a change of metaphor, from the favouring gales of love.

1178. νόμῳ] 'in lawful union,' or rather, 'as is the custom in regular marriage.' The Athenian wife was held τοῦ παιδοποιεῖσθαι χάριν, to bear legitimate children, as distinct from the concubine. Some here read ὁμοῦ.

1182. Wieseler conjectures ἦσθα—κότον, 'Were you made acquainted with his anger against you?' The MSS. give ἦσθα—κότῳ. Canter proposed ἀνατος for ἀνακτος, 'how were you unharmed by his anger?' With the next verse, on which the whole of Cassandra's preceding complaints are made to turn, compare Virg. *Aen.* ii. 246, 'Tunc etiam fatis aperit Cassandra futuris Ora, dei jussu non unquam credita Teucris.'

1185. The prophetic inspiration comes still more strongly over Cassandra, as the Greeks believed was commonly the case shortly before death. She now breaks out

into impassioned exclamations,—*See there, the ghosts of the murdered children! &c.*

1190. Construe ὡσπερὶ παῖδες, ‘forms like children, slain by their own kin.’

1192. σπλάγχνα] the heart and larger organs, together with the entrails. See 966, 1065.

1194. ἐκ τῶνδε] ‘as a consequence of this.’ Cf. v. 850, 1581.

1199. μισήτης, so accented, is said to mean ‘lewd.’ MSS. μισητής, ‘hateful.’ The sense is, ‘Little knows that great admiral of the fleet and conqueror of Troy what mischief this woman, like some lurking demon of evil, will work for her own ends after all her fine speeches.’ Sup. 889, μακρὰν γὰρ ἐξέτεινας.—τεύξεται, perhaps from τεύχω rather than from τυγχάνω. Cho. 717, εἰκεν ἀνὴρ ὁ ξένος τεύχειν (f. τεύξειν) κακόν. Hesych. τεύξομένη· ποιήσουσα. Id. τευξόμεθα· τύχωμεν. Sup. 168, τεύξεται φρενῶν τὸ πᾶν. This also gives a good sense here, ‘what ends she will attain,’ or what is the real object of her speech, οἷα λέξασα οἷα (οἶων) τεύξεται. These ends were, revenge for the loss of her daughter and the secure possession of a lover in Aegisthus.

1204. Σκύλλαν] As this monster was described in the *Argonautica* as well as in the *Odyssey* (see Apoll. Rhod. iv. 923), there is no proof that Aeschylus here follows Homer.

1207. ἐπωλολύξατο] See sup. 28, 570, 578. The queen is supposed to have just raised an exulting sacrificial cry over the fall of her victim, which is now about to take place. So Cho. 378, ἐφνυμνήσαι γένοιτό μοι πυρᾷ πενκάνθ’ ὀλολυγμὸν ἀνδρὸς θεινομένου γυναικὸς τ’ ὀλλυμένης.

1210. ὅμοιον] See sup. 244, inf. 1374. The sense is, ‘’tis all one now,’ i.e. I care not whether you believe me or not, for the end will come none the less.

1215. ἐξηκασμένα] Not represented in mere likeness, but according to the actual facts,—not in metaphors, as before, but in very truth.

1218. εὐφημον] Even now, when the death of the king is plainly declared, the still incredulous chorus only exclaim, ‘Hush! don’t say that.’ To which Cassandra replies, in effect, ‘Silence will not mend the matter.’ Lit. ‘the healing god has no skill in *this* prediction,’ to alter or avert it. Cf. v. 1169.

1220. πω (for πως) seems a necessary correction, ‘may it not happen *yet*,’ ‘may it be long before *that* happens.’

1223. παρεσκόπης or -εις seems corrupt. In the sense of ‘to see wrongly,’ ‘misunderstand,’ this verb could hardly govern a genitive. Hartung proposed παρεκόπης, ‘you missed.’ Cf. φρενῶν κεκομμένος, sup. 463. With this

reading ἀπαλῶν will be necessary, 'the curse denounced in my prophecy.' See v. 1369.

1226. τὰ πυθόκραντα] 'The oracles too are given in Greek' (lit. know the Greek tongue), 'and yet they are hard to understand.'

1232. ἐνθήσειν] 'She boasts (openly avows) that she will make one ingredient of her wrath the penalty for me.' In requiting him for the sacrifice of her daughter, she will not forget that vengeance is also due for my being brought here. This is called εὐνῆς παροψώνημα in v. 1420, 'an additional pleasure from my union with him.' See vv. 17, 386. The MSS. have ἐνθήσει, which was altered by Hermann from the *asyndeton* in the following verse, where others read κάπτεύχεται.—θήγουσα, 'while she whets a sword to repay him with murder for the bringing of me.'

1237. σὲ μὲν] She here tears off and flings on the ground—perhaps tramples on—some article of her prophetic attire, the chaplet or the staff. The Cassandra of Euripides (*Tro.* 451) seems founded on this passage, ὦ στέφη τοῦ φιλτάτου μοι θεῶν, ἀγάλματ' εὖτα,—ἴτ' ἀπ' ἐμοῦ χρωτὸς σπαραγμοῖς.

1238. The MSS. reading ἀγαθὸν δ' ἀμείψομαι cannot be corrected with certainty. But if Cassandra said ἄγ' ὦδε, 'take me as I am,' or 'lead me this way,' addressed to some real or imaginary bystander, the correction ἄγεθ' ὦδ' would account for the corruption. Most editors read ἐγὼ δ' ἄμ' ἔψομαι, which gives a simple and easy sense, and for that reason was not at all likely to have been so strangely corrupted.

1239. ἄτην] She calls herself a victim of evil, as Antigone and Ismene are called by Creon δὺ' ἄτα, 'two pests,' in *Antig.* 533. But others read ἄτης or ἄταις. A probable correction is ἄλλην τιν', ἄλλην ἀντ' ἐμοῦ, which has a most appropriate emphasis.

1241. ἐποπτεύσας] 'After seeing me, even when clad in this very garb, laughed to scorn with my family and friends by my enemies with one consent,' i.e. without a single voice being raised in my defence. The passage has been altered in various ways, but without much improvement to the sense.

1246. καὶ νῦν] 'And now, as ye see,' &c. Cf. v. 8.—ἐκπράξας, perhaps for ὀλέσας, 'having brought ruin on me, though possessed of his own art' (sup. 1180). So the verb is used in *Oed. Col.* 1658, *Hec.* 515, 'to finish' or 'do for' a person. Others render 'having unmade,' Prof. Kennedy 'after making me a seer.' The position of ἐμὲ seems emphatic, 'the prophet who taught me too to prophesy, and then caused my death.' Cf. 891, 905.

1248. ἐπίξηνον] a board or block to cut meat upon (ξάινειν). Ar. Ach. 317, ὑπὲρ ἐπιξήνου θελήσω τὴν κεφαλὴν ἔχων λέγειν.—κοπέισης, sc. ἐμοῦ. Others read κοπεῖσαν or κοπέιση.—πρόσφαγμα is a sacrificial term, implying the cutting of the throat in order to let the warm blood fall on the altar before dismembering the victim. Eur. Hel. 1255, προσφάζεται μὲν αἶμα πρῶτα νερτέροις. Hence θερμῶ means 'life-blood,' and is not an otiose epithet. In Alcest. 845, πίνοντα τύμβου πλησίον προσφαγμάτων, the meaning clearly is 'fresh blood.'

1254. θριγκῶσαι] 'to put the finishing stone to the fabric of these family woes.' So Eur. Herc. F. 1280, δῶμα θριγκῶσαι κακοῖς.

1255. This verse, occurring in the MSS. after 1261, was restored to this place by Hermann. Probably it had been omitted, and was added in the margin of some ancient text.

1257. κάτοικος, 'at the house,' i.e. without entering in (inf. 1284), is somewhat harsh, and κάτοικτος 'with sighs and tears,' is Weil's probable correction. Cf. ἐποικτον inf. 1592.

1259. For εἶχον a probable reading (Musgrave's) is εἶλον, 'the victors come off thus by the verdict of heaven.' See sup. 786.

1261. πράξω] sc. ὡς ἔπραξεν ἡ πόλις (1259). Similarly, ἔπραξαν ὡς ἔκρανεν, sup. 360. A likely correction is ἰούσα κἀγὼ (Dindorf), to which πράξω may have been written as a gloss.

1262. ἔχω προσεννέπειν seems the most probable correction for τὰς λέγω προσεννέπω. Porson acutely proposed τὰσδ' ἐγὼ, by the slight change of Λ to Δ, but ἐγὼ is hardly used unless there is emphasis on the pronoun, and ἔχω and λέγω are occasionally interchanged in MSS. Cf. Ajax 1381, ἄριστ' Ὀδυσσεύ, πάντ' ἔχω σ' ἐπαινέσαι.

1265. συμβάλλω] See v. 15.

1268. θεηλάτου] An omen was derived from a victim going quietly to the altar, as if submitting to a law of fate.

1271. πρσβεύεται] 'Is put first (has the advantage) in point of time,' viz. as having somewhat longer to live. There is a play on 'first' and 'last,' as sup. 305, νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών. It was a sort of maxim that there was 'gain in dying last.' Hence Soph. El. 1485, τί γὰρ βροτῶν ἂν ξὺν κακοῖς μεμιγμένων θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι; Orest. 789, τῷ χρόνῳ δὲ κερδανεῖς.

1274. οὐδεὶς ἀκούει κ.τ.λ.] 'A poor consolation this, to be called patient! Such words are addressed only to the miserable.' The chorus then offers the further consolation that to die with credit, and not as a criminal,

is some satisfaction. Or *εὐκλεῶς* may mean, 'with credit for courage in facing death.'

1278. *φεῦ*] Our 'faugh!' an expression of horror and disgust. Cf. sup. 1039—41.

1281. *καὶ πῶς*;) 'Surely not! The smell here is of sacrifices at the altar.' Usually *ᾶζει* is personal, and takes a genitive with a neuter adjective, as *ἡδὺ ᾶζειν τινός*. But it is used also impersonally with a double genitive, as *ᾶζει χιτῶνος μύρου*. For *καὶ πῶς* see sup. 271, 532.

1287. Hesych. *δυσοίζειν· φοβεῖσθαι, ὑποπτεῦν*, and *δυσοίζει· δυσχερεῖ, ὑπονοεῖ*. Cf. *Rhes.* 805, *μηδὲν δύσοιζ' οὐ πολεμίους δρᾶσαι τάδε*, i.e. *ἀλλὰ φίλους*. The simile here is from a bird that fears a 'limed bush.' 'Tis not without cause that I suspect this house as a bird does a bush.'—*μαρτυρεῖτε*, see sup. 1155, 1167. The death of Clytemnestra and Aegisthus by the avenging hand of Orestes, *πoinάτωρ πατρὸς* sup. 1252, is here predicted. The doctrine of *πληγὴν ἀντὶ πληγῆς τίνειν* (*Cho.* 304) is carried out even to the equivalence of the sexes.

1291. Hesych. *ἐπιξενούσθαι· μαρτῦρεσθαι*. In *Suppl.* 904, *οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας*, the sense is 'I do not reckon as friends.' In *Cho.* 693, *κατεξενωμένον* means 'entertained as a friend.' Like *πολεμῶσαι* and *οἰκειῶσαι*, the primary idea was 'to make a guest friend,' and thence came the idea of support in a civil cause.

1293. *οὐ θρήνον*, for *ἡ θρήνον*, is Hermann's correction. She has words yet to say, but not in lamentation for her own fate. Compare *Suppl.* 108, *ζῶσα γούεις με τιμῶ*. The passage following seems in some way corrupt, but it is not easy to restore it. 'I offer my prayer to the sun against my hated murderers, that they may both together pay to my avengers the debt they owe for the death of a poor slave, an easy victim.' The simplest correction would be *φονεύσι τοῖσδ' ἐμοῦ τίνειν δίκην*. When *ἐμοῦ* had been corrupted to *ὁμοῦ*, the words *τοῖς ἐμοῖς* came in as a gloss or a various reading, and *δίκην* was omitted on account of the metre.

1299. The MSS. give *σκιά τις ἀντρέψειν*. Photius has *πρέψαι· τὸ ὁμοιωσαι· Αἰσχύλος*. Hence Prof. Conington restored the dative, 'one may liken them to the outline of a picture,' viz. because they are easily changed, 'while they may be entirely wiped out, if unfortunate,' i.e. by death, as a cartoon is expunged by a wet sponge. The technical terms were *σκιαγραφεῖν* and *ἐξαλείφειν*. Cf. *Eur. Hel.* 262, *εἴθ' ἐξαλειφθεῖς, ὥς ἀγαλμ', αἰθις πάλιν αἰσχίον εἶδος ἀντὶ τοῦ καλοῦ λάβουν*.

1301. *ταῦτα*] The context shows that the former fate is meant, viz. the change from prosperity to adversity, which is worse than death itself. The chorus enlarge on

the sentiment, and say that men never know when they have prosperity enough. Cf. sup. 972, *Cho.* 50, τὸ δ' εὐτυχεῖν, τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλεόν. Here Wealth is personified, and regarded as a visitor whom no one is disposed to exclude from his mansion.

1311. ἐπικραίνει] If so great and prosperous a king as Agamemnon by his death is accomplishing the penalty of other murders for those already slain, surely no one, being a mortal, can say that he was born with a fate exempt from all harm.—βροτὸς ὦν for βροτῶν is Bothe's correction.

1314. The voice of Agamemnon is suddenly heard, calling for aid within the palace. The chorus of twelve elders are yet deliberating what is best to be done (a device necessary to the plot, as giving space to complete the deed), when Clytemnestra comes forth, carrying the blood-stained axe, and justifying her conduct in a very grand and powerful but very vindictive address.

ib. ἔσω] 'In my inmost flesh,' 'deep in my body.' So sup. 1019, ἔσω φρενῶν λέγουσα. Usually, but not always, the idea of motion attaches to this word.—καίριαν, see on v. 760.

1318. ἃ ἄν πως] There is an unusual ellipse of ᾗ.

1320. βοήν] properly a cry for aid, here means 'help,' 'rescue,' βοήθειαν.

1322. ἐλέγχειν] 'To charge them with the deed (when caught) with the newly-stained (fresh-dripping) sword.'

1324. τὸ μή] i.e. ὥστε μή. See v. 552. 'It is the critical moment, so that we must not delay.' *Soph. El.* 22, οὐκέτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

1326. ὡς πράσσοντες] A short way of expressing, 'as persons acting in a way that shows signs of a tyranny,' i.e. of seizing the government for themselves.

1327. τῆς μελλούσης for μελλούσης was recovered by Hermann from the grammarian Trypho. 'The credit of delay,' or 'the having it said that there was delay,' in the action is spurned by the agents: cf. *Cho.* 630, λάξ πέδοι πατούμενον.

1330. περί] An ellipse of τοῦ δρωμένου must be supplied.

1331. τοιοῦτος] viz. τὴν γνώμην, 'like-minded.' *Cho.* 472, κάγώ, πάτερ, τοιάδε. *Eur. Heracl.* 266 and *Orest.* 1680, κάγώ τοιοῦτος.

1341. πληθύνομαι] lit. 'I am in a majority,' i.e. my mind inclines that way from every consideration, 'to know certainly that the son of Atreus is as he is,' dead or alive, κυροῦντα ὅπως κυρεῖ. See v. 842.

1346. ἀρκύστατον seems here used as an adjective, though πημονῆς ἀρκύστατα may be the true reading. For the omission of ἄν see v. 535.—ὑψος, 'to a height too high

to leap out of,' like an animal caught in a stake-net. Cf. sup. 350, 796.

1349. *νίκης*, if the true reading, must refer to Agamemnon's gaining his point in sacrificing Iphigenia, though we have no account of a contest about it, beyond the dialogue in *Iph. Aul.* 1100—1275, in which Agamemnon gets his own way against the strong opposition and earnest pleading of his wife. Heath proposed *νείκης*, 'strife,' which is a rare word, but has some authority. The sense is, 'this struggle between us, though it has been long in coming to an issue, has long had in view an old defeat.' Cf. Eur. *El.* 754, *μακρὰν γὰρ ἔρπει γῆρυν, ἐμφανὴς γε μὴν*.

1353. *ἀμφίβληστρον*] Sup. 1085, *ἀλλ' ἄρκυς ἢ ξύνευνος*. The planting of a stake-net so as to surround wild animals in a wood is alluded to.

1359. *δρμαίνει*] It is hard to render this word, which expresses the workings of an angry and indignant soul; 'he gasps out his life' is but an approximate version. Compare *Il.* xvi. 490, *ὥς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστῶν κτεινόμενος μενείαινε*.

1363. The corn-crop, *σπορητὸς*, before it has come into ear, is said to be 'in the hiding-place of the sheath.' This very splendid passage was happily restored by Porson, for *Διὸς νότῳ γὰν εἰ σπορητὸς*.

1365. *χαίρουτ' ἄν*] So sup. 1016, *πείθοι' ἄν εἰ πείθοιο*.

1366. *εἰ ἦν κ.τ.λ.*] 'Had it but been possible with any decency to pour a libation on a corpse, that would have justly been done to him, nay, more than justly: so many are the evils in the house of which he has filled a bowl to the brim, a curse to himself, and now drains it on his return.' The particular custom alluded to is obscure; libations were tasted *before* they were poured out, but here it is said that Agamemnon drained the bowl dry, and so none was left for a libation over his corpse.—*ἀραιῶν* may, as its place in the verse suggests, be a separate genitive after *πλήσας*, but in either case it must mean 'fatal to himself.'

1372. *πειρᾶσθε*] 'You are trying me,' viz. to make me disown the deed; 'but I glory in it.'

1380. *πασαμένα*] 'having tasted' (*πατέομαι*). The chorus supposes such a deed followed by such a speech could only have proceeded from one distraught by having swallowed baneful drugs. 'What poisonous plant had you eaten, or what potion coming from the flowing sea had you drunk, when you laid on your own head this incense for immolation, and ceased to regard (were reckless about) a people's curse?' So Clytemnestra is called *θῦμα λεύσιμον*, sup. 1087; see also v. 1594. We may however construe *ἀρὰς* with *ἐπέθου*, and make *τὸν ἄνδρα* the subject both to

ἀπέδικες and ἀπέταμες. And this is rather supported by δημόθρους ἔχειν ἀρὰς below.

1388. μόρον] She should have said τῆς παιδός, but substitutes ἔθυσεν αὐτοῦ παῖδα.

1395. Whether the genitive absolute be read, or the dative after ἀπειλεῖν, the participle here means 'I have made up my mind that you shall rule me only when you have conquered me by open force.' Madvig would read παρεσκευασμένον, 'I tell you to threaten me if you are prepared (determined) to get me in your power.'

1398. ὁψέ' γούν] The maxim 'never too late to learn' is alluded to. Cf. v. 567.

1400. ὥσπερ οὖν] See sup. 1142. 'You utter haughty words, as indeed your mind is maddened by your being a murderess.' As the Romans used *ferox*, 'high-spirited and fiercely defiant,' so περίφρων has in some measure the sense of περισσὰ, 'above the thoughts of ordinary mortals.'—λίπος, 'that a blood-spot yet unavenged is conspicuous on your brow.' This was her boast; cf. sup. 1361.

1406. θέμιν] This declaration under an oath; lit. 'this prophetic utterance.' What she does say is this: 'I swear by the satisfaction I have now taken for my child, and by the demon powers of destruction and revenge, that I fear no retribution for the slaughter so long as Aegisthus stands by me to uphold me in my bold avowal' (θράσους). This is obscurely expressed, 'I have no expectation of fear that it will set foot in my house.' For φόβου we might read φόνον, 'I have no fear that a φονεὺς (Orestes) will set foot in my halls.'

1414. Χρυσήϊδων] The concubinage with the daughter of Chryses had been described in the poem of the *Cypria* (Proclus, p. 236, ed. Westphal).

1417. The MSS. have ναυτίλων and ιστοτριβής, which is not destitute of meaning, but it is more likely the poet meant, 'sharing the ship's benches with the common sailors.' So Juvenal, vi. 101, 'haec inter nautas et prandet et errat Per puppim, et duros gaudet tractare rudentes.'

1418. ἐπραξάτην] 'they fared as they deserved.' See sup. 360. *Orest.* 538, θυγάτηρ δ' ἐμὴ θανοῦσ' ἐπραξεν ἔνδικα. With οὕτως in the next verse supply ἐπραξεν. Cf. v. 675, where ἐπλευσαν is suppressed after ἐπλευσε.

1421. φιλήτωρ] 'Dear to his heart.' Spite and jealousy are combined in the use of the epithet. She adds, 'and to me she has brought an additional pleasure to my queenly estate from her union with him,' viz. because I have triumphed over a rival. See on 1252. But the meaning of this verse is obscure. We may construe χλιδῆς (or χλιδαῖς) τῆς ἐμῆς εὐνῆς, 'to the high estate of my marriage' as the wedded queen of Aegisthus.

1423. The chorus, shocked at the avowals they have heard, and unwilling to live under the thralldom of tyrants (sup. 1333), long for a speedy but painless death. The expressions of affection for Agamemnon are repeated in *Cho.* 48, 617, and inf. 1468.

1428. Perhaps τοῦ πολλὰ τλάντος. The article having dropped out after the preceding του, was supplied by καί.

1433—7. This passage is corrupt beyond the hope of restoration.

1440. εἰς Ἑλένην] The queen seems to say that it was by the decrees of fate, and not from the fault of her sister Helen, that the family quarrel was brought to this issue.

1443. ἀξύστατον] ‘a grief without compare.’ The word is rare, but is applied, very appropriately, to the ‘incomparable Aeschylus,’ in *Ar. Nub.* 1367.

1444. ὃς ἐμπίτνεις] The metaphor is from a demon leaping down from a height on some devoted head. See v. 1146. *Eum.* 168, ἕτερον ἐν κάρᾳ μιάστορ’ ἐξ ἐμοῦ πάσεται. —διφύιοισι, poetice for δισσοῖς. A similar form is τριπάχμιον, ‘thrice-gorged.’ Cf. *Cho.* 568, where the third family murder is compared to a third libation. The two Atridae are described as ‘descendants of Tantalus,’ who was their great-grandfather, in reference to the crime against the gods committed by him.

1446. ἰσόψυχον] The ἀνδρόβουλον κέαρ of Clytemnestra is referred to. Cf. v. 11.

1450. Perhaps κακὸν has been lost from the end of the verse. The demon, perched like a raven on the body of the slain king, croaks a dismal strain, viz. of vengeance yet to come. ‘It was from *him*,’ says the queen, ‘that the passion for blood (lit. ‘blood-lapping,’ an attribute of the Furies, *Eum.* 255) is nourished in my inward parts.’—νεῖρα, supply γαστρί, as Homer has νεαίρη ἐν γαστρὶ πάγη βέλος, *Il.* v. 539.

1457. οἴκοις τοῖσδε] This is in some way corrupt; Prof. Kennedy reads on conjecture οἰκονόμον.—αἰνεῖς, ‘you speak of,’ sup. 98. The cognate αἶνον means ‘with a mention of a calamitous fortune that allows the family no rest.’ Cf. v. 1086.

1470. It would be better to place only a comma at ἐκπνέων, so that κείσαι κοίταν may have the construction of a cognate accusative.

1474. αὐχέης] ‘you presume,’ ‘you confidently affirm.’ See sup. 489.—ἐπιλεχθῆς, ἐπιφρασθῆς, ‘don’t think that I am Agamemnon’s wife; I tell you, it was the angry old demon-spirit of Atreus, likening himself to the wife of this dead man, that gave *him* in payment of a debt, by sacrificing a full-grown victim over tender infants’ (the children of Thyestes). Cf. *Iph. Aul.* 1169, κακῆς γυναικὸς μισθὸν ἀποτίσαι τέκνα.

1482. The chorus will not hold her altogether guiltless of the murder, but they allow that she may have been aided in it by the demon that haunts the family from its ancestral crimes.—*πῶ*, said by Hesychius to be Doric (perhaps Syracusan) for *πov*. It occurs in *πῶμαλα*, ‘by no means.’

1488. *δοποι*] ‘The gloomy war-god is forced onwards (in his career of destruction) by fresh floods of kindred blood, to a pitch of horrors on reaching which he will let satisfaction be paid for the congealed gore of the devoured infants.’ Lat. *quo postquam ventum est*, &c. Cf. Eur. *El.* 402, *ἔσως γὰρ ἂν μόλις προβαίνουσ’ ἡ τύχη σταίη καλῶς*.

1503—4. These verses seem but slightly corrupt, yet it is not easy to restore them. The MSS. have *ἀνάξια δράσας*, which may have been a gloss on *ἐκδίκαια* or *ἀσεβῆ δράσας*.

1507. *ἄπερ ἤρξεν*] ‘what he set the example of.’

1508. *στερηθείς*] ‘Being destitute of any ready expedient of thought.’

1512. *ψακάς*] The mere dropping ceases, and blood now comes as in a shower. So *ἀστακτὶ λείβων δάκρυον*, *Oed. Col.* 1251.

1513. *θηγάδει*] ‘Destiny is whetting Justice for another deed (business) of blood, on a new whetstone of harm.’ So Justice is said to forge a sword, *Cho.* 635. Compare *νεακόνητον αἶμα*, *Soph. El.* 1394.

1516. *πρὶν ἐπιδεῖν*] ‘Or ever I had lived to see.’

1527. *πονήσει*] ‘Will be afflicted in sincerity of heart?’ For a like sentiment see sup. 761 seqq.

1530. The MSS. have *κάππεσε κάθανε*, but both context and metre seem to require *ἡμέϊς*.

1537. *ἦκει τόδε*, like the phrase *τοῦτ’ ἐκέينو*, seems to mean, ‘here we have the application of the saw, *reproach for reproach, plunder for plunder, murder for murder*.’ The saying may be hard to interpret, but it is intended to fit Clytemnestra. Cf. *Cho.* 301, *ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ γλῶσσα τελείσθω*. The passage is variously understood, but the above gives by far the best and simplest explanation. It is intimated, that so long as the law of Retribution lasts (and last it will as long as Time itself), Clytemnestra must expect vengeance to overtake her.

1541. *θέσμιον γάρ*] ‘For ’tis a fixed law.’ Cf. *Suppl.* 688, *τρίτον τόδ’ ἐν θεσμίσις Δίκας γέγραπται μεγιστοτιμῶν*.

1542. *γονᾶν ἀραιὸν*] ‘an accursed brood,’ viz. of murders begetting murders. Cf. sup. 738 seqq.

1545. *χρησμών*] The declaration of vengeance following crime is so called, because it is accepted as a divine truth. But, be that as it may, she says (sup. 34), she is willing to enter into a compact with the demon of the family, that she shall bear the reproaches and all the possible consequences of the murder, and he on his part shall leave off

haunting this house, and go off to some other. She concludes, that she can bear to live in poverty, if she succeeds in removing from the house this fatal mania for mutual murders.

1555. Aegisthus comes on the stage, and in an exulting tone boasts of the just retribution he has exacted from one whose father had deeply wronged him, and avows his determination to rule as a tyrant by force of hand and the influence of wealth. From this point of view, the character is held up as odious to the liberty-loving Athenian. Prof. Kennedy dismisses his character in the play as 'merely a contemptible and loathsome coward, gloating over the success of his stealthy vengeance' (Introd. p. xiv).

1556. Construe ἤδη with φαίην, νῦν with ἐποπτεύειν.

1562. ὡς τορῶς φράσαι] To give a full and clear account of the story.—ἀμφίλεκτος ὢν, ἀμφιλογῶν, disputing about the sovereignty, lit. 'being called in question (by Thyestes, who had seduced his wife) in respect of the chief power.'

1567. τὸ μῆ] See v. 15.—αὐτοῦ, 'there on the spot.' Cf. 439, 1356.

1573. ἐκρυπτε seems a necessary correction for ἐθρυπτε, 'he minced,' *comminuit*. For the same story with slight varieties is told of Astyages and Harpagus in Herod. i. 119, where the point turns on the fingers and toes being covered up and reserved to show to the horrified father who had eaten the flesh of his own children. By ἀνδρακάς καθήμενος we can only understand that Atreus sat apart from the rest at the head of the table, and ἀνωθεν means that *from* that position he superintended and carried out the plan for punishing his brother. Cf. *Suppl.* 95, αὐτόθεν ἐξέπραξεν ἔμπας ἐδράνων ἐφ' ἀγνῶν.

1574. ἄσημα αὐτῶν] Portions of them which, being cooked, were undistinguishable.

1576. ἐπιγνοῖς] 'Finding out too late the unhallowed deed he uttered a groan and fell back vomiting from the slaughter (slain limbs) of his children.' Cf. *Antig.* 960, κείνος ἐπέγνω μαρίαίαι ψαύων τὸν θεόν.

1579. Whether we retain ἀρᾶ, 'with a curse,' or read ἀρὰν, 'making the act of overturning the table at the same time a righteous curse,' (viz. typical of the total subversion and destruction of the house,) the general sense is the same, viz. that retribution has overtaken Agamemnon through the crimes of his father Atreus, and the ban thereby brought upon the family. According to one account, Agamemnon was really the son of Pleisthenes, Atreus being only his putative father.

1581. ἐκ τῶνδε] 'for these reasons.' See v. 850.

1583. The words τρίτον ἐπὶ δέκα, 'the thirteenth child,' are thought by some to be corrupt; but we have not a full

knowledge of the ancient legend, and there may have been some mystical allusion in the number. Thus the child of Harpagus was thirteen years old when killed and eaten by his father, and the same number of his daughter's suitors was said to have been slain by Oenomaus, *Pind. Ol. i. 13*. For the use of ἐπὶ, 'besides,' cf. *Iph. Aul.* 1164, *τίκτω δ' ἐπὶ τρισὶ παρθένοισι παῖδά σοι τόνδ'*.

1586. *θυραῖος*] He seems to mean, 'without having directly had a hand in the matter.' See inf. 1622. It may be that, as in *Cho.* 823, Aegisthus is supposed to have been absent, and to have returned just at the present time. He says, inf. 1615, that he was suspected, and perhaps he thought it wiser to keep away. But he avows his share in the plot; and the chorus even charge him with being the sole author of it (1592), and ἐκῶν, deliberately and intentionally.

1595. Aegisthus, bearded by the old men, and threatened with the vengeance of the citizens, plays the bully, and declares that he is and will be their master. He takes a metaphor from the rowers in a trireme, where those of the lowest bench, the *θαλαμῖται*, are subordinate to those above. But the steersman, who stood on the raised poop, seems to be meant by οἱ ἐπὶ ζυγῶ. Compare *Phoen.* 74, *ἐπεὶ δ' ἐπὶ ζυγοῖς καθέξεται ἀρχῆς*, and *Ion* 595, *εἰς τὸ πρῶτον πόλεος ὀρμηθεὶς ζυγόν*. Sup. 176, *σέλημα σεμνὸν ἡμένων*.

1598. *εἰρημένον*] an accusative absolute, 'when he has been told to be discreet.' *Thuc.* v. 30, *εἰρημένον κύριον εἶναι ὅτι ἂν τὸ πλῆθος τῶν ξυμμάχων ψηφίσηται*.—*καὶ τὸ γῆρας*, 'even old age (though slow to learn) is taught by imprisonment and the pangs of hunger.'

1602. *παίσας* is quoted by the Schol. on *Pind. Pyth.* ii. fin., the MSS. here giving *πήσας*. The metaphor is from an animal that kicks back and strikes against the goad, and so gets worse wounded.

1603. *τοὺς ἥκοντας* the MSS., *τοῦδ' ἥκοντος* Hermann. The chorus now turns to the queen, and asks how she could have committed such a crime (1) against a hero just returned from the war, (2) against a husband to whom she was bound to be faithful, (3) against a general of the Grecian host. The argument is similarly pursued in *Eum.* 434, 595 seqq.

1610. *ἄξει* seems to be the middle future, *tibi ducturus es*, 'you think to lead us as you please, after you have roused us by your silly barking.' But some take it passively, 'Orpheus led, but you shall be led,' viz. to the prison threatened at v. 599. Compare inf. 1650.

1612. *οὐδ' ἐπειδὴ* (MSS. *οὐκ*), 'not even when you had planned the murder did you dare to execute it with your own hand.' The negative is repeated, as in *Dem. Androt.*

p. 603, ἐν ταῖς ὀλιγαρχίαις, οὐδ' ἂν ὦσιν ἔτ' Ἀνδροτιωνός τις αἰσχιον βεβιωκότες, οὐκ ἔστι λέγειν κακῶς τοὺς ἄρχοντας. Thuc. II. 97, fin., ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἐν πρὸς ἐν οὐκ ἔστιν ὃ τι δυνατὸν Σκύθαις ὁμογνωμονοῦσι πᾶσιν ἀντιστήναι.

1616. χρημάτων] So Electra says of the dead Aegisthus, ἤρχεις τις εἶναι τοῖσι χρήμασι σθένων, *El.* 939.

1618. The usual syntax would be οὐ μὴ ζεύξω, but as the negative is meant to apply to σειραφόρον, 'not as a trace-horse,' the particles οὐ μὴ, as inseparable, together occupy this place.—κριθῶντα, 'barley-fed,' a word formed like λημᾶν, φονᾶν, τομᾶν, &c., more usually occurring as present participles. The literal meaning is 'to be in barley.'

1622. σύν] The question put is, 'Why, if you are so bold and determined as you say, did you get a woman to assist you?' The same taunt is expressed in *Soph. El.* 302, ὁ σύν γυναιξὶ τὰς μάχας ποιοῦμενος, 'who fights all his battles by the aid of women.'

1627. κοῦ λέγειν, 'and not (merely) to talk about it,' is Hermann's correction of καὶ λέγειν.—γνώσει τάχα, a common formula of threatening. So in *Cho.* 297, εἰ δὲ μὴ, τάχ' εἴσεται, 'he shall soon know who is master.'

1631. δεχομένους] 'We accept the omen (that you do not refuse to die), and we are willing to take our luck in the contest.' The MSS. have ἐρούμεθα, by a very common confusion of αἰ and ε.

1633. Some construe πολλὰ δύστηνον, 'is in many ways a miserable harvest,' and the caesura of the verse is rather in favour of it. But καὶ τάδε πολλὰ (ὄντα) also gives a good and appropriate sense.

1634. μηδέν] for μηδαμῶς, as sup. 1438. But a probable reading is μηκέτ'.

1635. στείχε καὶ σὺ χοῖ is Hermann's reading for στείχετε δ' οἱ, and in the next verse ἔρξαντες ἄρκειν for ἔρξαντα καιρόν. 'What we've done should satisfy,' Prof. Kennedy. Other plausible corrections are στείχετ' ἤδη δ' (or ἤδη χοῖ γ.), and τετρωμένοι πρὶν παθεῖν. If πετρωμένους is right, which may be doubted, 'appointed homes' must mean those assigned by some overruling destiny.

1637. If this verse refers, as it seems to do, to πημονῆς ἄλις γ' ὑπάρχει in 1634, we should perhaps read εἰ δὲ καὶ μόχθων, κ.τ.λ., 'if a sufficiency of these troubles (opposition from the citizens) is also likely ever to come, we will rest content with it (viz. we will not challenge more) now that we have received a stroke from the heavy spur of the family demon.' The figure is probably taken from cock-fighting, to which there is a plain allusion in *Eum.* 828.

1640. ἀλλὰ κ.τ.λ.] The infinitive of exclamation (sup. 466), 'To think that these men should thus cull the flowers of vain speech against me!'

1642. The words θ' $\upsilon\beta\rho\iota\sigma\alpha\iota$ are wanting in the MSS., and supplied on Blomfield's conjecture.

1648. $\mu\omega\pi\iota\alpha\varsigma$] The *folly* of the chorus' complaints is insisted on; cf. 1609, 1640, 1650. Clytemnestra leads Aegisthus into the palace from the stage, irritated as he is by the last taunt, and perhaps making some demonstration of revenge. Most tragedies end with a sententious remark from the chorus, and this is the case in the *Oedipus Rex*, where the concluding lines are, as here, trochaic. The chorus however have here 'said their say,' and we can hardly conceive a better ending to the tragedy than that the king and queen should retire together masters of the position, and leaving the chorus to carry out their threats in their own way.

ADDENDA.

41—4. Read (omitting with Boissonade 42):

μέγας ἀντίδικος
δίθρονον Διόθεν καὶ δίσκηπτρον
τιμαῖς ὄχυρόν ζεύγος Ἀτρειδᾶν.

50. ὕπατοι λεχέων can no more mean 'above their nests' than could *summi nidorum*. Omit these words, probably made up from a gloss ὑπὲρ τῶν λεχέων, and perhaps from a misunderstanding of ὕπατος χώρας Ζεὺς, 492.

70. There can be little doubt that ἀπύρων ἱερῶν refers to some incident in the *Cypria*, which is not elsewhere recorded. See Pind. *Ol.* vii. 48.

104. ὀδιον τέρας, Margoliouth.

138. Perhaps, ἀπαλαῖς δρόσοισι λεπτοῖς, 'the tender tiny young.' Mr Margoliouth proposes ἀπαλὰ, *ipsa tenera virgo*, and ἔρπει for τερπνὰ, 141. From Pollux, v. 15, τὰ δὲ πάντων τῶν ἀγρίων τέκνα ὀβρίκια οἱ ποιηταὶ καλοῦσι καὶ ὀβρίας, it seems we should read θηρῶν ὀβρικίοισι.

167. κλήζων, A. W. Verrall.

228. Place a full stop at οἴκοις, as ending the antistrophe, and read

βίᾳ χαλίνων δ' ἀναύδῳ μένει
κρόκου βαφὰς ἐς πέδον χέουσα,*

'with an effort that was voiceless from the constraint on her mouth.'

326. Perhaps, ναίουσιν ἤδη· τῶν δ' ὑπαιθρίων κ.τ.λ. with ὡς εὐδαίμονες, 'and rid at last of cold and wet they will sleep as soundly as the wealthy in their palaces.'

340. μὴ διχορρόπως] 'without counterbalance of evil; for I had rather have ἐσθλὰ than I can enjoy than ἐσθλὰ that are many.' (So the Schol.)

357. This passage has been mutilated. Perhaps, σκήψειε πέδῳ | βέλος ἐκ χερὸς ἡλιθιωθέν (ἡλιθιώσαν Porson. The verb is transitive in *Prom.* 1061).

370, 388. Read ὥστ' ἐπαρκέσαι, and in the antistrophe (with Weyrauch ap. Wecklein) τὸν δὲ τῶνδ' ἐπίστροφον.

461. *εἰ δ' ἐτήτυμος* (with Auratus) *τίς οἶδεν; εἰ τι θεῶν ἐστι μὴ ψῦθος*, Margoliouth, 'whether a true report, who knows? if it be not indeed a falsehood sent by the god on purpose to deceive us.'

588. *ἦκειν*] 'to arrive with all speed (at the palace),' implied in *ἐν δόμοις*. Prof. Kennedy (p. 167), who calls this "sheer nonsense," reads *ὅπως μάλιστ' ἐράσμιον*, 'say to the city he has come supremely dear.'

589. Mr Margoliouth reads *εὐρεῖν*, which is quite likely to be right, *πιστήν* referring to the Queen simply as a caretaker. 'Report that you have yourself been to the palace and found everything safe as he left it sealed up.' She adds, *οὐδ' οἶδα μέμψιν* (vulg. *τέρψιν*, and schol. *ἡδονήν*).

599. *εὐπρεπῶν λόγων*, Margoliouth. The sense is, 'such is her address to you, and if you would know the true import of it, learn it by clear interpreters of specious words,' i.e. from us, who know her insincerity.

639. The syntax seems to be *χειμῶνι ξὺν τύφῳ ῥάλη τε*, 'by a storm attended with a tornado and a furious sea.' *ὀμβρόκτυποι* Margoliouth.

704. Read *φαιδρωπὸν, ποτὶ χεῖρα σαίνοντα*, 'he oft holds it in his arms, bright-faced as a baby, and fawning on the hand that feeds it.' Mr Margoliouth reads *σαίνοντα*, but retains *φαιδρωπός*.

797. *Ἀργεῖον δάκος* must mean the Atridae, whose symbol was the lion, and the leap over the wall must also (cf. *Il.* v. 161) refer to the lion, and not to the wooden horse. Omit therefore 798 and transpose 799 and 800.

845. Read *ἐξήχει λαβεῖν*.

876. Read *δεξιού*, 'greet,' a fine emendation of Mr Margoliouth's. It is addressed to the choragus, as 803. So *Soph. El.* 976, *ἐπαλνοῖς δεξιῶσεται*.

904. *καὶ μὴν τόδ' εἴκε*, Karsten (ap. Weckl.) and Margoliouth. 'Well, but to me (your loving wife) you are bound to make this concession, even against your better judgment' (*καὶ* for *μή*). *εἰπέ μή* for *μή εἶπης* seems indefensible.

906. *εὖχου* or *εὖξαι*, Dr C. B. Scott, 'make such a vow as that in a time of fear, not in a time of triumph.' The *ἄν* must be taken with *ἔρδειν*, not with *ἠϋξω*. Compare *ἠϋξω θύσειν*, *Iph. T.* 21. In the next verse it is quite necessary to connect *εἶπερ γε*. But the meaning and point are still obscure. Dr Kennedy has *ἐξειπεῖν*, 'Yes: skilled as well as any man to speak this vow.' But *γε* is in the wrong place, and indeed 'otiose' except in the combination *εἶπερ γε*. (Prof. Kennedy merely affirms what I deny, "γε is properly rendered *yes*, and its right place is after *εἰδώς*." p. 198, ed. 2.)

921. The Schol. must have read *σώματα φθείρειν χερῶν* (*φθείρειν τὰ σώματα τῶν ὑπὸ χεῖρα αὐτοῦ*, and *φθείρειν τοὺς ὑπὸ χεῖρα*). The old reading, or an ancient variant, seems to

have been *χερῶν τρίβοντα πλοῦτον*, 'wearing out the hand-work of the loom.' Cf. 1354, *πλοῦτον εἵματος κακόν*. A gloss on *τρίβοντα*, viz. *ποσίν*, expelled *χερῶν*.

934. *ἄλις δ' ὑπάρχει*, Prof. Kennedy. So 1634, *πημονῆς δ' ἄλις γ' ὑπάρχει*.

1078. *λόγοισι φαιδρύνασα*, Margoliouth, i.e. *αἰνοῖς*, and this suits the metre better than *λουτροῖσι*. So 1089, *οὐ με φαιδρύνει λόγος*. But there the Schol. must have read *οὐ πεφαίδρυνται*, 'your meaning has not been made plain to me' (*οὐ σεσαφηνίσται*).

1106. *τὸ γὰρ ἐμὸν θροεῖ πάθος ἐπεγχείαι*, Margoliouth, i.e. 'she declares she will add *my* suffering as a further ingredient in the bowl of family woes.'

1143. Read (from Eur. *Hec.* 23, the metre, and the necessary correspondence of *μὲν* and *δὲ*) *αὐτὸν δὲ θερμούς σταγόνas ἐν πέδῳ βαλεῖν*, 'my father's sacrifices did not prevent the city from falling, nor himself from shedding

his life-blood.' The reading *θερμόνους*, i.e. *θερμόν*, came from *θερμόν σταγόνα* *πρὸς* corrected to *θερμούς σταγόνas ἐν*, and *θερμόνους* being mistaken for the nominative brought the nonsensical reading *ἐγὼ δέ*.

1178. Read *ἡλθέτην*.

1223. *ἡ κάρτ' ἀκούων παρεκόπηs*, i.e. 'you wrongly heard,' Margoliouth.

1242. Mr Margoliouth suggests *ὑπὸ φίλων τε κάχθρων οὐ διχορρόπως μαθεῖν*.

1261. The context requires *ιοῦσα κἀγὼ τλήσομαι*, as Heath perceived. *πράξω* is a gloss from *πράξασαν*, 1259.

1296. *τοῖς ἐμοῖς* is clearly a mere repetition which has expelled the genuine reading, probably *τοὺς ἐμοῦ τιμαύρους ἐχθροῖς φονεῦσιν ἀξίαν τίνειν δίκην*, 'that my avengers may pay the murderers a fitting return for the death of a poor captive.' See 1251.

1329. The Schol. rightly read *τύχω λέγων (ποῖαν εἰπὼν βουλὴν ἐπιτύχω)*.

1368. Perhaps, *ἐν φοναῖs πεσὼν ὅδε*. Schol. *ἦγουν ἐν φόνῳ*, which is only intelligible as a gloss on *φοναῖs*. The plural is used where more than one is killed, as sup. 434, *τὸν δ' ἐν φοναῖs καλῶs πεσόντ'*, and *Il.* 521, &c. 'By his own fate he has drained to the dregs a bowl that he had filled with so many accursed deeds.'

1409. Perhaps, *οὐ μοι φόβον* or *οὐ μοι φόβον κ.τ.λ.* The latter is favoured by *θράsους*, 1412. 'Fear will not enter my halls while he is there to give me courage.' In either case the personification should be shown by the *Φ*.

1422. *χλιδῆ*, Musgrave, 'a new relish to the enjoyment of my union with Aegisthus.' This gives the simplest and best sense.

1429. Perhaps ἀπεφθάρη βίον.

1444. By διφυίοισι Mr Margoliouth thinks *utriusque sexus* is meant. Perhaps the idea is γυναικὸς ἀνδρόβουλον κέαρ, sup. 11.

1472. ὦ δολίῳ μύρῳ δαμεις, Margoliouth.

1634. μηκέθ' αἵματώμεθα, Auratus.

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